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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 11, 1841. NO. 1091.---VOL. XX.—NO. 37.

RELIGIOUS MISCELLANY.

SOME OF THE DOCTRINAL VIEWS OF UNITARIANS STATED.

The system of religion which is called Unitarianism derives its name from its leading tenet, which is—the doctrine of the strict and absolute Unity of God. All Christians, indeed, profess to believe that there is but One God; and any term implying belief in more Gods than one, such as *tri-theist* or *poly-theist*, would be rejected with contempt and indignation by every well-informed member of every church and sect. But while there is this general agreement in the avowal of faith in the Unity of the Supreme Being,—while all profess to admit, that there is but 'one only God, and none other but He,'—still the majority of the Christian world hold, as a fundamental article of their religion, that in this Unity of the Godhead there are three divine subsistences,—the Father, the Son, and the Holy Ghost; which are the same in substance, and yet are distinct persons,—equal to each other in power, eternity and glory. This is commonly called Trinitarianism, or the doctrine of the Trinity; and it is this doctrine respecting the Godhead, which has caused the chief distinction between Unitarian Christians and their brethren of other creeds. For we, who assume to ourselves this denomination, do not think that the above-stated doctrine of the Trinity in Unity is either revealed or implied in the Holy Scriptures; neither do we believe it to be taught by natural reason; and, accordingly, we reject it. We feel ourselves bound to reject it, by the obligations under which we lie to the Great King and Head of the church, because we cannot find in the sacred books of our religion any warrant or authority from Him for forming such a notion of the Unity of God. We know that God is, in the Bible, over and over declared to be but *one;* but we cannot find, that these assertions of the divine Unity are, in any one instance, coupled in scripture with a declaration of the plurality of persons in the Godhead. We receive and embrace, most joyfully and gladly, every declaration which the Scriptures contain respecting the Supreme Being; but the doctrine of the Trinity we have not discovered, and we cannot discover in Scripture. We feel ourselves, therefore, not only authorized, but *required* to renounce it, as a human invention, as a doctrine of men,—unknown to the prophets and apostles, and unknown to the Lord Jesus Christ himself,— whose prerogative we should shudder to invade, by proposing or receiving new articles of faith, unsanctioned by his authority. We receive, therefore, and believe the Unity of God, because it is reasonable in itself, and because we find express declarations of the sacred Scriptures in support of it:—we reject the plurality of persons in the Godhead, because of such a plurality we cannot find that the Scriptures say one single word, nor can we derive it from the light of nature. From our receiving and embracing the doctrine of the Unity in this strict, and, as we believe, scriptural sense, we are denominated by others, and are accustomed to denominate ourselves, Unitarians, or, more fully, Unitarian Christians; and the system of faith which we embrace is called Unitarianism.

But as the doctrine of the Trinity lies at the root of the system of religion which is usually called orthodoxy, it will readily be conceived that our rejection of so important a tenet is necessarily accompanied with some deviation from the received standards of opinion, with respect to other doctrines, of great though not always of equal magnitude.

For example. As we believe that there is one God, and only one,—and as we do not receive or admit the common opinion, that there are three equal and co-eternal persons in the Unity of the Godhead,—we acknowledge and worship, as the one true God, Him alone who in the Old Testament is revealed as the God Jehovah, and who is frequently spoken of in the New Testament as the Father—the Father and the God of our Lord Jesus Christ. We regard the Father of our Lord Jesus Christ as the 'Blessed and Only Potentate, King of kings and Lord of lords; who alone hath immortality; whom no man hath seen or can see.' We think the Scriptures speak of this one person, and of him only, as the 'King eternal, immortal, and invisible, the only wise God.' We therefore acknowledge and worship the Father as God alone; and, feeling thus, we dare not bow our knees in adoration to any other than the God and Father of our Lord Jesus Christ. We pray to him to whom the prophets prayed; we pray to him to whom our Savior prayed; we pray to him to whom the apostles prayed. We are willing to employ every form of anoration that is contained in the prayers of our Savior and his apostles, as set forth in the New Testament. But, as disciples of Christ, we cannot go farther. We cannot connect, in our devotions, with the Being to whom the prayers of our Savior and his disciples were addressed, other beings or persons, without involving ourselves in guilt and inconsistency. I say in *guilt*; for, although I hope no enlightened Unitarian will be disposed to impute criminality to his Christian brethren, because they worship three persons whom they conscientiously believe to be the true God,—the case is very different with ourselves, who do not so believe. Were we to join, or pretend to join, in any such homage, we should be guilty—and even our own consciences would condemn us as guilty—of an act of gross falsehood, impiety, and idolatry. We dare not, therefore, bring this great sin and wickedness upon our souls.

Holding these views of the Unity of God,—revering the Father as the only true God,—we cannot and do not believe that the Holy Ghost is a distinct person, equal in power, majesty, glory and eternity, to God the Father; while yet he is, at the same time, the very same identical God. We believe in the Holy Ghost, as the Holy Ghost is spoken of in the sacred scriptures. We believe that the terms Holy Ghost or Holy Spirit,—Spirit of God,—or Spirit simply, are frequently used in Scripture to express the power or agency, which was so conspicuously manifested in the 'signs, and wonders, and mighty deeds,' by which the origin of our Faith was accompanied. We believe that, in a few places, the term may be employed as another name for God himself: for God is a Spirit, and God is holy; and, therefore, may well be called the Holy Spirit, not as a distinct person from the Father, but another name for the same person.

We are also compelled to dissent from our brethren around us, on several points of opinion connected with the person of our Lord Jesus Christ. We gladly and gratefully accept him in that character in which the Scriptures reveal him, and in which he announced himself to the world. We believe in him as the Son of God—as the only-begotten and well-beloved of the Father, whom the Father sanctified and sent into the world. We believe that God was with him while he was in the world; that the Father gave him many mighty works to finish, which he also did, and which bore testimony to the intimate relation subsisting between him and the Supreme Being. We believe that he spake as never man spake; because he spoke even as the Father gave him commandment. We believe that God raised him from the dead, and placed him at his own right hand in heaven. We receive him as the being whom God raised up to be a prince and a Savior. We revere him, as given by God to be Head over all things to the Church which was founded by his labors; we believe his declarations to be the very highest authority for any religious doctrine; and, accordingly, we receive, embrace, and profess every religious doctrine which we find that our blessed Lord inculcated. We believe it is our duty to obey every precept which he enjoined, and to imitate the example which he placed before us: and we look to him, not merely with reverence on account of the authority with which he is invested, but with gratitude and affection on account of the labors, privations, and sufferings, to which, for us men, and for our salvation, he submitted.

We cannot find it in the New Testament, that Christ is God—the same being with the Father. We find it written, that he did proceed and came forth from God, neither came he of himself, but *he* sent him; but we do not find, that he is ever represented in the sacred books as equal to God, from whom he came: much less that he is himself God, the very God *from* whom he proceeded and came forth. Neither can we find in Scripture any warrant for believing, that the nature of God and the nature of man are both united in Christ, each in its full perfection; so that while he is perfect God,—equal to the Father in power, eternity, and felicity,—he is, at the same time, perfectly and truly a man, in all respects like other men,—born in time, subject to suffering, and limited both in his power and in his knowledge. We have never yet found any one passage in the Bible which says, that Christ was both God and Man, that he was from all eternity, and yet that he began to exist on a particular day; —that he was possessed of Almighty power, and yet was, at the very same time, a weak and helpless infant, dependent on the care of others, both for sustenance and protection;—that he knew all things as the omniscient God, and yet that he increased in wisdom as he increased in stature; and even when he was possessed of full marurity of both, could not tell the exact time when Jerusalem was to be destroyed;—that he was God—equal with the Father; and yet that the Father was greater than he. These are a few of the doctrines of Orthodoxy, respecting the person of our Lord Jesus Christ; but Unitarians cannot find that our Savior himself taught them,—they cannot find that any part or portion of the Bible teaches them. Unitarians, moreover, believe these doctrines to be self-contradictory, and mutually irreconcilable—and, therefore, they reject them. With all such views of the Savior's character, Unitarianism is utterly at variance. We believe them to be contrary to Scripture, and subversive of the proper Unity of God; and such being the case, we are compelled to reject and renounce them.

As Unitarianism is thus irreconcilable with the doctrines of the Supreme Deity of Christ, and the union of Two Natures in his person, so is it opposed to the common notion of the omnipotent efficacy and infinite value of his sufferings, in appeasing the wrath of God against the sins of the world.

We believe that God is the Father and Fountain of mercy—the Author of every good and of every perfect gift. We believe that he created man upright, pure, and uncontaminated with sin; capable of virtue and of vice; and, therefore, a fit subject for the exercise of his moral government, founded upon rewards and punishment. We believe that all men come into the world free from the guilt of sin, and would continue so, if they did not themselves willingly and wilfully transgress the law of God. We believe that moral purity is the object of approbation, and vice the object of displeasure, to the Holy God who governs the world. We believe that his holiness engages and requires him to reward those who do his will, and to punish the perverse and impenitent violators of his law. We believe that the object of God, in inflicting punishment, is to prevent and destroy the power of sin; and that, when sincere repentance testifies that the power of sin has been overcome, God is willing to receive his children once more into the arms of mercy. We believe that the Father sent the Son to be the Savior of the world, by placing before the eyes of men an example of holiness and obedience—by drawing their hearts to goodness by the ties of gratitude and love—by declaring the inherent mercy and compassion of God, as a motive to repentance—by announcing the glorious rewards to be conferred on holiness, in a future life, as an encouragement to perseverance in virtue—and by predicting the dreadful alternative to be incurred by those who shall obstinately and perversely reject the proffered mercy, as a detriment from sin. We look to the free grace of God for the pardon of our offences. This grace we believe will be extended to all who faithfully accept it, and fulfil the merciful conditions on which it is offered. We believe that all men are furnished by their Maker with ability to perform his commandments, with power to accept the grace promised in the Gospel, and with strength to comply with the terms on which it is proposed. This statement sufficiently shows that Unitarianism is altogether opposed to the Calvinistic opinions respecting original sin,—imputed guilt and inherent depravity,—as also to those of predestination, election, and reprobation, as set forth in the creeds and articles of various Churches.

There is one point more, on which I shall briefly touch before closing this short description of our doctrinal views. Unitarians have no human creed: they have no acknowledged standard of doctrine but the Bible. The Bible they all receive and believe as the Word of God. The Bible their ministers all publicly assent to and accept at the time of their ordination. In the interpretation of its contents, we are all, both ministers and laity, left perfectly free to follow our own individual judgment; and all our Churches are founded on the basis of perfect religious liberty.—*J. S. Porter.*

ON THE MUTUAL RELATIONS, DUTIES AND INTERESTS OF MINISTER AND PEOPLE. NO. 4.

On the nature of these Relations.

1. The relations between ministers and people are chiefly *sacred*, not secular. I say *chiefly*, for they are connected by civil engagements and obligations. The minister binds himself by the law of the land to perform the ordinary duties of his office, while the people on their part engage to pay him a specified salary, which, if they are deficient in paying, he can, if he think it expedient, enforce, like other pecuniary claims. On the other hand, if the minister should fail, without an adequate reason, of performing his part of the contract, it would seem reasonable that the People should have a similar remedy in their power. Still it is seldom or never expedient for either party to resort to such means of settling the difficulties, which may rise between them. The purposes for which they are connected, will in general be most effectually secured, by relying on moral means of enforcing their mutual claims; and, when these means are ineffectual, the claims must either be waived for the present, or the connection must be dissolved.

Though the secular interests of both Minister and People may be greatly promoted by the faithful discharge of their mutual duties, these interests are not or should not be the principal objects in view. The one undertakes a spiritual service, and he should look chiefly for a spiritual reward; for something that may be life and joy to his soul, and not merely, or chiefly to his body. He should ever be able to address the people, committed to his care, in the language of Paul: 'I seek not your's, but you.' On the other hand, his parishioners should estimate his services, not by the outward splendor he may shed over their village; not by the additional value he may give to their real estates; but by the aid he gives them in the cultivation of their own hearts and lives; in the acquisition of those private and social virtues, which will render them rich indeed.

2. The relation between a Minister and his People is one of *equality*. There is neither dominion nor servitude on either side. It is true, the office of minister is a sacred one. He is, in a peculiar sense, a messenger of God to others, and in subordination to Christ, an intercessor for them. Hence, if faithful in the discharge of his high duties, he is entitled to honor on account of his office. He is not, however, 'Lord over God's heritage.' He has no authority nor command. The very name or title of minister signifies a servant. Still he is not under the command of the people. His first service is due to his heavenly Master, and it is only a secondary one that he owes to his parishioners. He is to comply with their wishes no farther than may be consistent with their moral welfare. In some things he may be, and must be superior to most of them, or he would not be qualified for the office of teacher; but, in other things, many of them may be superior to *him*, and there is to be no assumption on either side. One and all are to remember that they are brethren, standing on the same ground in relation to their divine master.

3. The relation between Minister and People is, or should be, one of peculiar *affection*. It is no exaggeration to say, that it should awaken feelings in the heart, equally tender and strong with those of parents and children, brothers and sisters. It was an exhortation of Paul to Timothy, 'Rebuke not an elder, but entreat him as a father, and the younger men as brethren.' Peculiar affection is implied in these relative names *father* and *brethren*, and the expression is heightened by the word *entreat*, in contradistinction to *rebuke*. There can be little doubt that every minister should adopt this exhortation, as a general rule of conduct toward the several classes of people under his care; that he should pay to the aged something of filial respect, regard those of his own age as brothers and sisters, and cherish the rising generation, as if they were indeed his own children; and if these tender relations are to be acknowledged on one side, they are equally incumbent on the other. The affection should be mutual, and so manifest, as to inspire mutual confidence. Children should fly to the arms of a faithful minister as to a father indeed, who is ready to aid them in all that is most conducive to their true happiness. Youth should unbosom themselves to him, with something of the freedom they would to a real brother; and the heart of age should grow warmer at the presence of one, who stands in so sacred and endeared relation. If what the apostle John says concerning Christians in general be correct, 'we ought to lay down our lives for the brethren;' if all Christian love required this, how inadequate are the general conceptions of that love, which should prevail between a faithful minister and a good people! If professed Christians would study the New Testament more, if they would fix their eyes more constantly on the example set them by Christ and his apostles, I am persuaded they would have different views from what many now have of the nature, of the relations between Minister and People.

S. W.

THE THINGS WHICH MAKE FOR PEACE.

We have before us a good sermon delivered, a few months ago, in Leeds, England, by Rev. Charles Wicksteed, the object of which is to show that, as regards the peace and harmony and edification of the church, 'a broad foundation is the only sure one,' that creeds cannot produce identity of opinion, that Christian liberty is essential to Christian unity, and that if Christ's disciples would fulfil the law of love and progress prescribed by their master and enforced by the apostles, they must 'agree to differ' and exercise mutual forbeara nce and good will in respect to involuntary error. The preacher's text is Roman's xiv. 19: 'Let us therefore follow after the things which make for peace, and things wherewith one may edify another;' and his discourse begins as follows:

'These, as often similar, words were addressed to two parties in the early church. One was the party of the Judaizing Christians, or those who wished to preserve the observances of the Mosaic law with their new Christianity. The other was the party of the Hellenizing or Gentile Christians, who not having been brought up under the law, did not wish to conform to it, in their profession of Christ. The first party, the Judaizing Christians, were angry at the contempt, as they regarded it, manifested by the Gentile converts for the traditions of the old Church, and the laws and doctrines of the Fathers. And the second party, the Gentile converts, were angry at being called to submit to the yoke of a law, which they had never acknowledged, and ordinances, which they had never received. In this dilemma, the Apostle exclusively sides with neither party, but vindicates their liberty to both. He says to the Jew, continue in the law which you revere, and the customs which you approve; it is free to you to do so; and leave the Gentile free also to serve the Master whose name he has taken upon him, and that Master, if he chooses, alone. Ye have been in a sense baptized into Moses—the Gentile never was. And while, he adds, I vindicate his liberty to the Gentile, I would yet recommend him to comply with such customs of the olden Law as shall be most reasonable and innocent, that he may not unnecessarily offend the conscience of his brother. Obedience belongs to one of you,—liberty to the other,—but concession, forbearance belong to both. Where the matter in dispute is indifferent I will not forbid, but neither will I enjoin. He who observes may be a disciple of the Lord. Only he who forces his observance or his non-observance on his brother fails in his discipleship.

Thus would the Apostle leave the conscience of each free, the heart of each kind, and the Church of all at peace. This, at the time when the Epistle to the Romans was written, this at the present time, this in all times, is the only permanent basis of tranquility among the disciples of Jesus: the only way in which we can follow after things that will permanently make for Peace. If we build on any other foundation, we build on one that hath not been laid, and after doing much mischief and raising much unhappiness and ill-will, must eventually fail. Liberty, allowance and concession, the inviolable sacredness of each man's conscience, these are the only foundations of any peace that is to endure. The Apostle would not have asked for, would not have allowed of, a peace purchased by the sacrifice of the Jewish Christian's right to observe the law, or of the Gentile Christian's right to dispense with the law. By the strong arm of his power, for who is powerful, if the Apostle was not? or the persuasive influence of his argument, for who is eloquent, if St. Paul was not? he might possibly have occasioned an uniformity of outward practice, he might possibly have created a dominant majority on one side, a submissive minority on the other. But the Apostle shrunk from a consequence which many unworthy followers have contemplated with delight. Nothing to him would have been more dreadful than to place his heel on the neck of Christ's servants; to walk over a quiet surface, with a volcano of suppressed fire beneath; to purchase uniformity by the suppression of honesty, and outward peace by inward lies. He saw that there was no truth but in freedom, no peace but in allowance.

He has laid down a rule for the followers of Jesus in every age,—a rule founded on the law of God, founded on the essential nature of the mind of man. And the man who would raise the superstructure of peace in the Church of Christ on any other foundation, sets his puny strength against the tide of ages, the invincible power of the universal human heart, the all-conquering spirit of Christ, and the word and the majesty of God. In a difference which shook the infant church of Jesus to its foundations, and which to all appearance threatened its extinction, the authoritative voice of the Apostle was heard, not in the dictation of a dogma to either party, but in the demand of Liberty for both. He decided in accordance with the essential nature of the thinking principle in man, the necessity of freedom, and the ultimate and intrinsic victoriousness of Truth. The difference, having room and verge enough for its honest discussion, disappeared with the generation which it agitated. The Apostle took his stand on that which was eternal, not on what was temporary. He legislated for the human mind, and he studied its nature. He cicatrized not the wound, but healed it.

If we could read the signs of the times we live in, we should perceive, I think, ample confirmation, not only of the evil of wandering from the Apostolic principle, but of the necessity, virtually maintained by all parties, of returning to it.'

The sermon concludes with the following suggestions as to the privilege and duty of Unitarian Christians:

'Our province is not to prescribe creeds. It is these that have done the mischief. And yet a duty we have to discharge—to ourselves, to our fellow-creatures, to the Head of our Church, and to God. The evil, we perceive, of all the differences which we have been considering, lies not in the differences themselves, but in the non-allowance of them; lies not in one man's holding certain opinions, and another man's not holding them, but in one man's damning those who do hold them, and another man's damning those who do not. For ourselves we believe that every good man of every sect and party in the Christian world, who reverently takes Christ as his Master and Exemplar, interprets to the best of his understanding his commands, and imbibes, to the best of his power, his Spirit, though he may err in many things, possesses, notwithstanding, the essentials of Christianity, and that his faith will save him.

If this be a prescription, we must confess to a desire of administering it—if this be a creed, we must confess to a desire of seeing it held by others, as well as professed by ourselves. For the rest—we would leave it to time, to calm and unangry discussion, to the voice of conscience, to the words of the Gospel, and the Spirit of Christ. We would seek to diffuse what we thought true, and we should be anxious that others should do the same, conscious that we might each one profit by that portion of truth which we doubt not that God has imparted to all that diligently seek it.

If, then, we want to follow after the things which make for lasting peace, we must take our stand here. We must not add another to the already too numerous creeds established on pain of damnation to all who receive them not. We must trust to the gradual progress of God's Truth, not to the instantaneous and implicit reception of our own. Men's actions are never in advance of their principles. Their deeds will be narrow if their views are. So long as men think that any class of opinions is damnable, that involuntary error is eternally punishable, so long will and must they be bigots in religion. They cannot view the matter with charity, they cannot look upon it with kindness. They will think almost any means justifiable to suppress what they deem error. The only way, then, of following after the things that shall permanently make for peace, and things whereby one may edify another, is to purify this fount of bitterness, to rectify this foundation-error of all ill-will, and want of charity; to annihilate, not men's differences, that we cannot do; to reduce not to one exactly identical faith, that were impossible, even if desirable; but to annihilate the impression that involuntary error, or rather a difference from a particular man's, or a particular church's orthodoxy, is damnable; to introduce men into a spirit of liberty and a spirit of allowance.

We must struggle to convince men that it is impossible that God who made us of dust and knoweth our frame, who made us fallible and liable to mistake, should eternally punish any man who conscientiously and seriously endeavors to find the truth, and to ascertain what is really well-pleasing unto Him, even though he should in this endeavor fall into error. We must try to persuade men to exercise a little more modesty in the exclusive and damnatory assertion of their tenets:—to show them, that those who differ from them have some reason and some ground for doing so. We must endeavor to show them, that they as well as we may possibly be mistaken. That the questions at issue between us are not so simple and uncomplicated, but that there may be something to be said on both sides. By one or other of these processes, practically and actually by a a combination of both, we may succeed at length in laying the only permanent basis of peace and charity.

Then may the Trinitarian advocate the doctrine of Three Persons in the Godhead, and the Unitarian the doctrine of One. Then may the Calvinist urge the acceptance of the Atonement as the means of salvation, and the Catholic the acceptance of the Sacraments. But all, while advocating what they think truth, with spirit and with firmness, will do it with charity and mutual allowance. The fount of bitterness will be dried. We may regret each other's views, but we shall cease to curse them. We may oppose each other's views, but we shall cease to denounce them. There may be differences of administration, but there will be the same Lord.

And now, my brethren, I say, this solemn duty devolves upon us. There is scarce another body of Christians in the world, would that it were not so, that stands upon this vantage ground: scarce another, into whose spirits God has allowed to penetrate the light of this blessed truth. It sheds a halo of quiet repose and serenest confidence into our own bosoms. Why should it not shed the same into our Brother's? Why not o'er the Christian world? We are persuaded that the supposition of God having attached damnation to the rejection or the reception of any creed which Churches have, however honestly, drawn up from what they considered the best sources, or to any doctrines which individual men have, however honestly, deduced to their own perfect satisfaction from Scripture—is one founded on mistake, and having no warranty in Holy Writ. And while we regard this supposition as the source of all our unchristian bickerings, animosities, and bigotry, and as inimical to the best interests of society and of religion, we regard no man professing it as our enemy, nor would we wish him to regard us as his.

We sincerely believe that there is no other remedy for the disquiet occasionsd to the conscientious and the good, for the illiberality and narrowness which sucks up and destroys the Christian kindness of the serious, than the diffusion of this glorious, peaceful, liberalizing truth, under the protection of whose shade men may gather themselves in peace and agree to differ, namely, that in every sect and every nation he that feareth God and worketh righteousness is accepted of Him, that Jesus came not to condemn the world, but that the world through him might be saved. Would that we were more alive to the holy treasure wherewith God has enriched us. Would that they who entertain this view with us, neutralized not their honest influence by consenting in their outward profession to its opposing error! Let us, as we have opportunity, preserve in ourselves and extend to others the holy and happy influence of this belief, and thus, following after the things which shall make for permanent peace, do good unto all men.

UNITY AND DIVERSITY OF THE TRUE CHURCH.

[From the last number of the Edinburgh Review]

'Good men may debate as polemics, but they will feel as Christians. On the universal mind of Christendom is indelibly engraved one image, towards which the eyes of all are more or less earnestly directed. Whoever has himself caught any resemblance, however faint and imperfect, to that divine and benignant Original has in his measure learned to recognize a brother wherever he can discern the same resemblance.

There is an essential unity in that kingdom which is not of this world. But within the provinces of that mighty state there is room for endless varieties of administration, and for local laws and customs widely differing from each other. The unity consists in the one object of worship—the one object of affinance—the one source of virtue—the one cementing principle of mutual love, which pervade and animate the whole. The diversities are, and must be, as numerous and intractable as are the essential distinctions which nature, habit and circumstances have created amongst men. Uniformity of creeds, of discipline, of ritual, and of ceremonies, in such a world as ours!—a world where no two men are not as distinguishable in their mental as in their physical aspect; where every petty community has its separate system of civil government; where all that meets the eye, and all that arrests the ear, has the stamp of boundless and infinite variety! What are the harmonies of tone, of colour, and of form, but the result of contrasts—of contrasts held in subordination to one pervading principle, which reconciles without confounding the component elements of the music, the painting, or the structure? In the physical works of God, beauty could have no existence without endless diversities. Why assume that in religious society—a work not less surely to be ascribed to the supreme author of all things—this law is absolutely reversed? Were it possible to subdue that innate tendency of the human mind, which compels men to differ in religious opinions and observances, at least as widely as on all other subjects, what would be the results of such a triumph? Where would then be the free comparison, and the continual enlargement of thought; where the self-distrusts which are the springs of humility, or the mutual dependencies which are the bonds of love? He who made us with this infinite variety in our intellectual and physical constitution, must have foreseen, and foreseeing, must have intended a corresponding dissimilarity in the opinions of his creatures on all questions submitted to their judgment, and proposed for their acceptance. For truth is his law; and if all will profess to think alike, all must live in the habitual violation of it.

Zeal for uniformity attests the latent distrusts, not the firm convictions of the zealot. In proportion to the strength of our self-reliance, is our indifference to the multiplication of suffrages in favor of our own judgment. Our minds are steeped in imagery; and where the visible form is not, the impalpable spirit escapes the notice of the unreflecting multitude. In common hands, analysis stops at the species or the genus, and cannot rise to the order or the class. To distinguish birds from fishes, beasts from insects, limits the efforts of the vulgar observer of the face of nature. But Cuvier could trace the sublime unity, the universal type, the fontal Idea existing in the creative intelligence, which connects as one the mammoth and the snail. So, common observers can distinguish from each other the different varieties of religious society, and can rise no higher. Where one assembly worships with harmonies of music, fumes of incense, ancient liturgies, and a gorgeous ceremonial, and another listens to the unaided voice of a single pastor, they can perceive and record the differences; but the hidden ties which unite them both escape such observation. All appears as contrast, and all ministers to antipathy and discord. It is our belief that these things may be rightly viewed in a different aspect, and yet with the most severe conformity to the divine will, whether as intimated by natural religion, or as revealed in holy scripture. We believe that, in the judgment of an enlightened charity, many Christian societies, who are accustomed to denounce each other's errors, will at length come to be regarded as members in common of the one great and comprehensive church, in which diversities of forms are harmonized by an all-pervading unity of spirit.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 11, 1841.

'THE CHURCH.'

We have just received a very valuable discourse, with this title, which Dr. Channing preached, a short time ago, in the 'First Congregational Unitarian Church,' Philadelphia. It contains thoughts,—some of which we are going to present to our readers,—that deserve, especially in these times of exclusiveness, bigotry, and sectarian pretension, to be widely circulated and made as familiar as possible to the minds of the community. The preacher took for his text the last two verses of Christ's Sermon on the Mount, which teach, in so impressive a manner, the great truth, that the chief thing in religion, is the doing of God's will; that it will avail us nothing to call Christ, Lord, Lord, to profess ourselves his disciples, to hear his words, to take our place in his church, or even to do wonderful works in attestation of his truth, if we neglect to cherish the spirit and virtues of his religion.

'God heeds not what we say, but what we are and what we do. The subjection of our wills to the divine; the mortification of sensual and selfish propensities; the cultivation of supreme love to God, and of universal justice and charity towards our neighbor; this, this is the very essence of religion; this, alone, places us on a rock; this is the end, the supreme and ultimate good, and is to be prized and sought above all other things.'

Simple as this truth is, men, in all ages, have overlooked it, contrived to find substitutes for purity of heart and life, hoped by some other means to commend themselves to God and enter the kingdom of heaven. Forms, creeds, churches, have been exalted into supremacy, whilst the virtue and the spirit of Jesus Christ have been depreciated.

'There has always existed, and still exists a disposition to attach undue importance to 'the church,' a man belongs to. To be a member of the 'true church,' has been insisted on as essential to human salvation. Multitudes have sought comfort, and not seldom found their ruin, in the notion that they were embraced in the motherly arms of 'the true church,' for with this they have been satisfied. Professed Christians have fought about 'the church' as if it were a matter of life and death. The Roman Catholic shuts the gate of Heaven on you, because you will not enter his 'church.' Among the Protestants are those, who tell you, that the promises of Christianity do not belong to you, be your character what it may, unless you receive the Christian ordinances from the ministers of their church.'

This prevalent error the sermon before us well exposes. One proof of Christ's having come to 'inherit all nations,' is, that he did not institute for all nations and for all times any precise machinery of forms and outward rules, that he entered into no minute legislation as to worship and government of the church, but left these outward concerns to be swayed by the spirit and progress of successive ages. Of consequence, no particular order of the church can be essential to salvation.

'The church, as at first constituted, presents interesting and beautiful aspects. It was not a forced and arbitrary, but free spontaneous union. It grew out of the principles and feeling of human nature. Our nature is social. We cannot live alone. We cannot shut up any great feeling in our hearts. We seek for others to partake it with us. The full soul finds at once relief and strength in sympathy. This is especially true in religion, the most social of all our sentiments, the only universal bond on earth. In this law of our nature, the Christian church had its origin. Christ did not establish it in a formal way. If you consult the New Testament, you do not find Jesus or his apostles setting about the task of forming on artificial organization of the first disciples. Read in the book of Acts, the simple, touching narratives of the union of the first converts. They were of one heart and one soul. They could not be kept asunder. The new truth melted them into one mass; knit them into one body. In their mutual love, they could not withhold from one another their possessions, but had all things in common. Blessed unity! a type of that oneness and harmony, which a purer Christianity is to spread through all nations. Among those early converts, the most gifted and enlightened were chosen to be teachers in public assemblies. To these assemblies the brotherhood repaired with eagerness to hear expositions of the new faith, to strengthen one another's loyalty to Christ, and to be open witnesses of him in the world. In their meetings they were left very much to follow the usages of the synagogue, in which they had been brought up; so little did Christianity trouble itself about forms. How simple, how natural this association! It is no mystery. It grew out of the plainest wants of the human heart. The religious sentiment, the spirit of love towards God and man, awakened afresh by Christ, craved for a new union through which to find utterance and strength. And shall this church union, the growth of the Christian spirit, and so plainly subordinate to it, usurp its place, or in any way detract from its sole sufficiency, from its supreme unrivalled glory?'

The church, according to its true idea and purpose, is an association of sincere, genuine followers of Christ. No matter by what name they are designated, no matter, comparatively, what are their forms; if, in obedience to their acknowledged Head, they love God and man, live holy lives, and seek to do their whole duty, they are fulfilling the great end for which Christ lived, taught and died;—they are a true church, be they few or many, rich or poor, assembled in a temple, or a private room, presided over by a Bishop or ministered to by an elder.

'Purity of heart and life, Christ's spirit of love towards God and man; this is all in all. This is the only essential thing. The church is important only as it ministers to this, and every church which so ministers is a good one, no matter how, when or where it grew up, no matter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven, is that and that only, in which the spirit of heaven dwells. The church whose worship rises to God's ear, is that and that only, where the soul ascends. No matter whether it be gathered in cathedral or barn; whether it sit in silence or send up a hymn; whether the minister speak from carefully prepared notes, or from immediate, fervent, irrepressible suggestion. If God be loved, and Jesus Christ be welcomed to the soul, and his instructions be meekly and wisely heard, and the solemn purpose grow up to do all duty amidst all conflict, sacrifice, and temptation, then the true end of the church is answered. 'This is no other than the house of God, the gate of heaven.''

All churches, are not, of course, equally useful. Some correspond more than others to the spirit and purpose of Christianity, to the simple usages of the primitive disciples, and to the principles of human nature. Yet no one, perhaps, fails to do good. Different minds require different modes. For ourselves, we should go to the church, where we shall be most edified. But let us not presume to choose for others. What could do us no good may profit them.

In all religious societies professing Christ as their Lord, the plainest, grandest truths of religion will almost certainly be taught, and some souls may be found touched and enlightened from above. This is a plain, undeniable fact. In all sects, various as they are, good and holy men may be found; nor can we tell in which the holiest have grown up. The church then answers its end in all; for its only end is to minister to human virtue. It is delightful to read in the records of all denominations the lives of eminent Christians, who have given up every thing for their religion, who have been faithful unto death, who have shed around them the sweet light and fragrance of Christian hope and love. We cannot then well choose amiss, if we choose the church, which, as it seems to us, best represents the grand ideas of Christ, and speaks most powerfully to our consciences and hearts. This church, however, we must not choose for our brother. He differs from us probably in temperament, in his range of intellect, or in the impressions which education and habit have given him. Perhaps the worship which most quickens you and me, may hardly keep our neighbor awake. He must be approached through the heart and imagination; we through the reason. What to him is fervor passes with us for noise. What to him is an imposing form is to us vain show. Condemn him not. If in his warmer atmosphere he builds up a stronger faith in God and a more steadfast choice of perfect goodness than ourselves, his church is better to him, than ours to us.'

The efficacy of the church is undoubtedly great—to what, under God, is it owing? Let no one imagine that the church can do anything for us mechanically—that there is any mysterious influence in what we call holy places, holy times, holy things, which may act on us without our agency. The church is a help, not a force. It acts on us by rational and moral means, and not by mystical operations. It does us good only as by its rites, prayers, hymns and sermons, it wakes up our spirit to think, feel, pray, praise, and resolve. But what, with these qualificatians, are the influences, to which the church owes its efficacy?

'The first is, the character of the minister. This has an obvious, immediate, and powerful bearing on the great spiritual purpose of the church. I say his character, not his ordination. Ordination has no end but to introduce into the sacred office men qualified for its duties, and to give an impression of its importance. It is by his personal endowments, by his intellectual, moral, and religious worth, by his faithfulness and zeal, and not through any mysterious ceremony or power, that the minister enlightens and edifies the church. What matters it how he is ordained or set apart, if he give himself to his work in the fear of God? What matters it who has laid hands on him, or whether he stand up in surplice or drab coat. I go to church to be benefitted not by hands or coats, but by the action of an enlightened and holy teacher on my mind and heart; not an overpowering, irresistible action, but such as becomes effectual through my own free thought and will. I go to be convinced of what is true, and to be warmed with love of what is good; and he who thus helps me is a true minister, no matter from what school, consistory or ecclesiastical body he comes. He carries his commission in his soul. Do not say, that his ministry has no 'validity,' because Rome, or Geneva, or Lambeth, or Andover, or Princeton, has not laid hands on him. What! Has he not opened my eyes to see, and roused my conscience to regrove? As I have heard him, has not my heart burned within me, and have I not, silently, given myself to God with new humility and love? Have I not been pierced by his warnings, and softened by his looks and tones of love? Has he not taught and helped me to deny myself, to conquer the world, to do good to a foe? Has he done this, and yet has his ministry no 'validity?' What other validity can there be than this? If a generous friend gives me water to drink when I am parched with thirst, and I drink and am refreshed, will it do to tell me, that because he did not buy the cup at a certain licensed shop, or draw the water at a certain antiquated cistern, therefore his act of kindness is 'invalid,' and I am as thirsty and weak as I was before? What more can a minister, with mitre or tiara, do than help me, by wise and touching manifestations of God's truth, to become a holier, nobler man. If my soul be made alive, no matter who ministers to me; and if not, the ordinances of the church, whether high or low, orthodox or heretical, are of no validity, so far as I am concerned. The diseased man who is restored to health, cares little whether his physician wear wig or cowl, or receive his diploma from Paris or London; and so, to the regenerate man, it is of little moment where or by what processes he became a temple of the holy spirit.

According to these views, a minister deriving power from his intellectual, moral, and religious worth, is one of the chief elements of a true and quickening church. Such a man will gather a true church round him.

But it is not enough that the minister be all that he should be. The second condition of a useful church is to be found in the spiritual character of its members.

'This, like the former, is, from the very principles of human nature, fitted to purify and save. It was the intention of Christ, that a quickening power should be exerted in a church, not by the minister alone, but also by the members on one another. Accordingly we read of the "working of every part, every joint" in his spiritual body. We come together in our places of worship, that heart may act on heart; that in the midst of the devout, a more fervent flame of piety may be kindled in our own breasts; that we may hear God's word, more eagerly, by knowing that it is drunk in by thirsty spirits around us; that our own purpose of obedience may be confirmed by the consciousness, that a holy energy of will is unfolding itself in our neighbors. To this sympathy the church is dedicated; and in this its highest influence is sometimes found. To myself, the most effectual church is that in which I see the signs of christian affection in those around me, in which warm hearts are beating on every side, in which a deep stillness speaks of the absorbed soul, in which I recognize fellow beings, who in common life have impressed me with their piety. One look from a beaming countenance, one tone in singing from a deeply moved heart, perhaps aids me more than the sermon.

How contagious is holy feeling! On the other hand, how freezing, how palsying is the gathering multitude, who feel nothing, who come to God's house without reverence, without love, who gaze around on each other as if they were assembled at a show, whose restlessness keeps up a slightly disturbing sound, whose countenances reveal no collectedness, no earnestness, but a frivolous or absent mind! The very sanctity of the place makes this indifference more chilling. One of the coldest spots on earth is a church without devotion. What is it to me, that a costly temple is set apart, by ever so many rites, for God's service, that priests who trace their lineage to apostles, have consecrated it, if I find it thronged by the worldly and undevout. This is no church to me. I go to meet, not human bodies, but souls; and if I find them in an upper room, like that where the first disciples met, or in a shed, or in a street, there I find a church. There is the true altar, the sweet incense, the accepted priest. These all I find in sanctified souls.

True christians give a sanctifying power, a glory, to the place of worship, where they come together. In them Christ is present and manifested in a far higher sense, than if he were revealed to a bodily eye.

The disciple, who sincerely conforms himself to the disinterestedness, and purity, and filial worship, and all-sacrificing love of Christ, gives us no fancied representation but the true divine lineaments of his soul, the very spirit which beamed in his face, which spoke in his voice, which attested his glory as the Son of God. The truest church is that which has, in the highest degree, this spiritual presence of our Lord, this revelation of Jesus in his followers. This is the church in which we shall find the greatest aid to our virtue, which outward institution can afford us.

Such are the two chief elements of a living and effectual church—a pure, noble-minded minister, and faithful followers of Christ. The preacher thus far has had in view particular churches; and these he maintains are important only as ministering to Christian holiness or virtue. He now passes to a grander church, the consideration of which confirms the lesson on which has been insisting, namely that there is but one essential thing, true holiness, or disinterested love to God and man. This is the UNIVERSAL CHURCH, spread over all lands, and one with the Church in heaven.

'That all Christ's followers form one body, one fold, is taught in various passages in the New Testament. You remember the earnestness of his last prayer, 'that they might all be One, as he and his Father are one.' Into this church, all who partake the spirit of Christ are admitted. It asks not, Who has baptised us? Whose passport we carry? What badge we wear? If baptised by the Holy Ghost,' its wide gates are opened to us. Within this church are joined those, whom different names have severed or still sever. We hear nothing of Greek, Roman, English churches, but of Christ's church only.'

'There *is* one grand all-comprehending church; and if I am a Christian I belong to it, and no man can shut me out of it. You may exclude me from your Roman church, your Episcopal church, and your Calvinistic church, on account of supposed defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great body of Christ. Who shall sunder me from such men as Fenelon, and Pascal, and Boromeo, from Archbishop Leighton, Jeremy Taylor, and John Howard? Who can rupture the spiritual bond between these men and myself? Do I not hold them dear? Does not their spirit, flowing out through their writings and lives, penetrate my soul? Are they not a portion of my being? Am I not a different man from what I should have been, had not these and other like spirits acted on mine? And is it in the power of synod or conclave, or of all the ecclesiastical combinations on earth, to part me from them? I am bound to them by thought and affection; and can these be suspended by the bull of a pope or the excommunication of a council? The soul breaks scornfully these barriers, these webs of spiders, and joins itself to the great and good; and if it possess their spirit, will the great and good, living or dead, cast it off, because it has not enrolled itself in this or another sect? A pure mind is free of the universe. It belongs to the church, the family of the pure in all worlds. Virtue is no local thing. It is not honorable, because born in this community or that, but for its own independent everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast. All sentences of exclusion are vain, if he do not dissolve the tie of purity which binds him to all holy souls.'

Here the preacher commends the Roman Catholic church for clinging to the idea of a Universal Church, though it has mutilated and degraded it. The word Catholic means Universal. His chief objection to the Romanists is, that they have fallen peculiarly into the error, he is laboring to expose, of attaching idolatrous importance to the institution of the church, and exalting it virtually above Christ's spirit, above inward sanctity.

'When the Roman Catholic tells me, that God looks with abhorrence on all, who will not see in the consecrated wafer Christ's flesh and blood; and when he makes the reception of this from the hands of a consecrated priest, the door into Christ's fold, then I am shocked by the dishonor he casts on God and virtue, by his debasing conceptions of our moral nature and of the Divine, and by his cruel disruption of the ties of human and Christian brotherhood. How sad and strange that a man educated under Christianity should place religion in a church-connexion, in church-rites, should shut from God's family the wisest and the best, because they conscientiously abstain from certain outward ordinances. Is not holiness of heart and life dear to God for its own sake, dear to him without the manipulations of a priest, without the agency of a consecrated wafer? The grand error of Roman Catholicism is its narrow church-spirit, its blind sectarianism, its exclusion of virtuous, pious men from God's favor, because they cannot eat, drink, or pray according to certain prescribed rites. Romanism has to learn, that nothing but the inward life is great and good in the sight of the Omniscient, and that all who cherish this are members of Christ's body. Romanism is any thing but what it boasts to be, the Universal Church. I am too much a Catholic to enlist under its banner.

I belong to the Universal Church; nothing shall separate me from it.'

In saying this, however, Dr Channing does not mean to declare himself opposed to particular churches. He allows it to be best that those who agree in theological opinions should worship together; and he does not object to the union of several such churches in one denomination, provided all sectarian and narrow feeling be conscientiously and scrupulously resisted.

'I look on the various churches of Christendom with no feelings of enmity. I have expressed my abhorrence of the sectarian spirit of Rome; but in that as in all other churches, individuals are better than their creed; and amidst gross error and the inculcation of a narrow spirit noble virtues spring up, and eminent Christians are formed. It is one sign of the tendency of human nature to goodness, that it grows good under a thousand bad influences. The Romish church is illustrated by great names. Her gloomy convents have often been brightened by fervent love to God and man. Her St. Louis, and Fenelon, and Massillon, and Cheverus; her missionaries who have carried Christianity to the ends of the earth; her sisters of charity who have carried relief and solace to the most hopeless want and pain: do not these teach us, that in the Romish church the Spirit of God has found a home? How much, too, have other churches to boast! In the English church, we meet the names of Latimer, Hooker, Barrow, Leighton, Berkely, and Heber; in the dissenting Calvinistic church, Baxter, Howe, Watts, Doddridge, and Robert Hall; among the Quakers, George Fox, William Penn, Robert Barclay, and our own Anthony Benezet, and John Woolman; in the Anti-trinitarian church, John Milton, John Locke, Samuel Clarke, Price, and Priestley. To repeat these names does the heart good. They breathe a fragrance through the common air. They lift up the whole race to which they belonged. With the churches of which they were pillars or chief ornaments, I have many sympathies; nor do I condemn the union of ourselves to these or any other churches whose doctrines we approve, provided that we do it, without severing ourselves in the least from the universal church. On this point, we cannot be too earnest. We must shun the spirit of sectarianism as from Hell. We must shudder at the thought of shutting up God in any denomination. We must think no man the better for belonging to our communion; no man the worse for belonging to another. We must look with undiminished joy on goodness, though it shine forth from the most adverse sect. Christ's spirit must be equally dear and honored, no matter where manifested. To confine God's love or his good spirit to any party, sect, or name, is to sin against the fundamental law of the kingdom of God; to break that living bond with Christ's universal church, which is one of our chief helps to perfection.'

Dr Channing proceeds next to remark upon the arguments by which this or that church sets itself forth as the only true church, and by which the necessity of entering it is thought to be proved. We recommend what he says under this head to Catholics, Episcopalians, and all exclusive sects, who are in the habit of talking of *their* church as the only one in which men can find salvation. We have room but for a single extract from this part of the discourse.

'There is no end to the volumes written in defence of this or that church, which sets itself forth as the only true church, and claims exclusive acceptance with God. But the unlettered Christian has an answer to them all. He cannot, and need not seek it in libraries. He finds it, almost without seeking, in plain passages of the New Testament, and in his own heart. He reads and he feels that religion is an Inward Life. This he knows, not by report but by consciousness, by the prostration of his soul in penitence, by the surrender of his will to the Divine, by overflowing gratitude, by calm trust, and by a new love to his fellow creatures. Will it do to tell such a man that the promises of Christianity do not belong to him, that access to God is denied him, because he is not joined with this or that exclusive church? Has not this access been granted to him already? Has he not prayed in his griefs, and been consoled? in his temptations, and been strengthened? Has he not found God near in his solitudes, and in the great congregation? Does he thirst for any thing so fervently as for perfect assimilation to the divine purity? And can he question God's readiness to help him, because he is unable to find in scripture a command to bind himself to this or another self-magnifying church? How easily does the experience of the true Christian brush away the cobwebs of theologians! He loves and reveres God, and in this spirit has a foretaste of Heaven; and can Heaven be barred against him by ecclesiastical censures? He has felt the power of the cross and resurrection and promises of Jesus Christ; and is there any 'height or depth' of human exclusiveness and bigotry which can separate him from his Lord? He can die for truth and humanity; and is there any man so swelled by the conceit of his union with the true church, as to stand apart and say, 'I am holier than thou?' When by means of the writings or conversations of Christians of various denominations, you look into their hearts, and discern the deep workings, and conflicts and aspirations of piety, can you help seeing in them tokens of the presence and operations of God's spirit, more authentic and touching than in all the harmonies and beneficent influences of the outward universe? Who can shut up this Spirit in any place or any sect? Who will not rejoice to witness it in its fruits of justice, goodness, purity, and piety, wherever they meet the eye? Who will not hail it as the infallible sign of the accepted worshipper of God?'

Happily, the arguments adduced in support of one or another exclusive church, are losing their force, with the progress of intelligence, freedom, and virtue.

'It is the tendency of increasing civilization, refinement, and expansion of mind, to produce a tone of thought and feeling unfriendly to the church-spirit, to reliance on church-forms as essential to salvation. As the world advances, it leaves matters of form behind. In proportion as men get into the heart of things, they are less anxious about exteriors. In proportion as religion becomes a clear reality, we grow tired of shows. In the progress of ages, there spring up in greater numbers men of mature thought and spiritual freedom, who unite self-reverence with reverence of God, and who cannot, without a feeling approaching shame and conscious degradation, submit to a church, which accumulates outward, rigid, mechanical observances towards the Infinite Father. A voice within them, which they cannot silence, protests against the perpetual repetition of the same signs, motions, words, as unworthy of their own spiritual powers, and of Him who deserves the highest homage of the reason and the heart. Their filial spirit protests against it. In common life, a refined, lofty mind expresses itself in simple, natural, unconstrained manners; and the same tendency, though often obstructed, is manifested in religion. The progress of Christianity, which must go on, is but another name for the growing knowledge and experience of that 'spiritual worship of the Father,' which Christ proclaimed as the end of his mission; and before this, the old, idolatrous reliance on ecclesiastical forms and organizations cannot stand.—There is thus a perpetually swelling current which exclusive churches have to stem, and which must sooner or later away their proud pretensions. What avails it, that this or another church summons to its aid fathers, traditions, venerated usages? The Spirit, the Genius of Christianity is stronger than all these. The great ideas of the religion must prevail over narrow, perverse interpretations of it. On this ground, I have no alarm at reports of the triumphs of the Catholic church. The Spirit of Christianity is stronger than popes and councils. Its venerableness and divine beauty put to shame the dignities and pomps of a hierarchy; and men must more and more recognize it, as alone essential to salvation.'

Nevertheless, for the Church, in its true idea, Dr Channing cherishes feelings of the highest regard; he attaches to it the greatest importance.

'In its true idea, or regarded as the union of those who partake in the spirit of Jesus Christ, I revere it as the noblest of all associations. Our common social unions are poor by its side. In the world we form ties of interest, pleasure, ambition. We come together as creatures of time and sense, for transient amusement or display. In the church we meet as God's children; we recognize in ourselves something higher than this animal and worldly life. We come, that holy feeling may spread from heart to heart. The church, in its true idea, is a retreat from the world. We meet in it, that by union with the holy, we may get strength to withstand our common intercourse with the impure. We meet to adore God, to open our souls to his Spirit, and by recognition of the common Father to forget all distinction among ourselves, to embrace all men as brothers. This spiritual union with the holy who are departed and who yet live, is the beginning of that perfect fellowship which constitutes Heaven. It is to survive all ties. The bonds of husband and wife, parent and child, are severed at death; the union of the virtuous friends of God and man is as eternal as virtue, and this union is the essence of the true church.

To the church-relation, in this broad, spiritual view of it, I ascribe the highest dignity and importance.

After all, the Church is but a means. Let no one exalt it above its end. It is a sacred and blessed union; but there is something better than this—personal piety and virtue, the consecration of the individual soul to God and goodness.

'The doctrine of this discourse is plain. Inward sanctity, pure love, disinterested attachment to God and man, obedience of heart and life, sincere excellence of character, this is the one thing needful, this the essential thing in religion; and all things else, ministers, churches, ordiances, places of worship, all are but means, helps, secondary influences, and utterly worthless when separated from this. To imagine that God regards any thing but this, that he looks at any thing but the heart, is to dishonor him, to express a mournful insensibility to his pure character. Goodness, purity, virtue, this is the only distinction in God's sight. This is intrinsically, essentially, everlastingly, and by its own nature, lovely, beautiful, glorious, divine. It owes nothing to time, to circumstance, to outward connexions. It shines by its own light. It is the sun of the spiritual universe. It is God himself dwelling in the human soul. Can any man think lightly of it, because it has not grown up in a certain church, or exalt any church above it? My friends, one of the grandest truths of religion, is the supreme importance of character, of virtue, of that divine spirit which shone out in Christ. The grand heresy is, to substitute any thing for this, whether creed, or form, or church. One of the greatest wrongs to Christ, is to despise his character, his virtue in a disciple who happens to wear a different name from our own.'

One passage more;

'My friends, reverence virtue, holiness, the upright will which inflexibly cleaves to duty and the pure law of God. Reverenee nothing in comparison with it. Regard this as the end, and all outward services as the means. Judge of men by this. Think no man the better, no man the worse, for the church he belongs to. Try him by his fruits. Expel from your breasts the demon of sectarianism, narrowness, bigotry, intolerance. This is not, as we are apt to think, a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of the heart and the life. Sectarianism immures itself in its particular church as in a dungeon, and is there cut off from the free air, the cheerful light, the goodly prospects, the celestial beauty of the church universal.'

For the Register and Observer.

A CONFIDING SPIRIT.

We want the confiding spirit of the little child, who expects to receive from others the same proofs of kindness, that he has been accustomed to at home.

When a child is tired of walking, he unhesitatingly asks the first one that comes along to let him ride—and seldom is he refused. The request is so simple and natural, that it is not in the heart of man to deny it. And so it would be with any one, young or old, who should ask a favor in the same spirit. Blessed is he, who sits at the feet of Jesus, and learns a second time, what, in his childhood, he took for granted, that we are all interested in each other's happiness.

If the child happens to be riding and the man walking, a part of the difficulty is removed. We repose more confidence in the kind disposition of the child than in the man, and hesitate not to make our request. Is it true then, that as we grow older we lose confidence in our brother man? If it is, let not our sad experience carry us too far from the simple truth as it is found in the experience of many of his followers, that after all and beneath all the icy indifference of the world, there is in every heart, 'a well of water springing up into everlasting life.' Let us go forth with the full assurance of this fact, and we shall not fail of doing good as we have opportunity. W. G. B.

ONE WAY TO CHECK INFIDELITY.

Show religion to be reasonable. Demonstrate that it is an essential element of a perfect character. Carefully distinguish what is true in men's notions of it from what is false. Divest Christianity of the uncouth dress in which ecclesiastics have clothed it, and present it in the beautiful form in which it came from heaven. Then will men be attracted, not repelled by it. Its claims will no longer be questioned; it will be acknowledged and received as the one thing needful. Yes, exhibit the gospel in its own simplicity and purity, and who can have the heart to oppose it? Who but must loathe himself if he rejects it? At any rate, the keenest weapons of its foes will fall powerless to the ground. They have generally attacked not Christianity itself, but human additions which arrogated to be a part of it; separate and destroy these, and they will be, if honest, converted, and if dishonest, silenced.

HOW TO TREAT UNBELIEVERS.

Our columns contain documents which show the power of love and kind treatment in reforming inebriates. Suppose Christian advocates were to approach unbelievers in the same way—would not the effect be better than that of the old method? We have long thought that if the ministers of Jesus, in dealing with infidelity, would substitute respectful and affectionate expostulation for indignant and denunciatory rebuke, they would be far more successful in winning converts to Christ than they have been. And we cannot but say to the heralds of the cross—take a lesson from those who, by love and generous treatment, are reclaiming the intemperate by thousands. No more meet rejectors of the gospel with hate in your heart and reproachful words on your tongue. Go to them with feelings of affectionate interest, and let the law of kindness be in your lips. You carry heavenly truth; rely for success upon Heaven's own elements of power, upon light and love. Angry passions, harsh language, cruel deeds on your part, will but repel those you would win. Lay aside all such carnal weapons, and put on the armor of God—condescension, patience, long-suffering, compassion, brotherly love. Go to your fellow men, as friend to friend, in the mildnesss of truth, in the persuasive power of gentleness, and try to gain their favorable regards by your kindness, to convince their understanding by your arguments, to sway their will by your affectionate counsels. Is any one weak in faith? nourish him by christian sympathy. Is any unbelieving? overcome evil with good. Sit not in judgment on any; denounce, persecute no one; whom you cannot reclaim, leave without resentment in the hands of Him alone can distinguish between weakness and guilt.

UNEDUCATED MINISTERS.

The 'Friend of Man,' published in Utica, N. Y., contains a letter from a correspondent in Tennessee to Gerrit Smith, in which the following passage occurs:

'An unenlightened clergy is one of the greatest calamities that can happen to an unfortunate community. I am sorry to say, that a part of the Baptist clergy of South Carolina and Georgia are of this latter class. The manner that they become ministers, is often a little curious. Not unfrequently, at a public assembly a rustic arises and announces the fact, that he has had an especial call to preach. How the Spirit has communicated this important fact they do not always tell. Some have attributed it to a mysterious dream. Others to a strong impression, which came forcibly to their mind that they must leave all and preach the Gospel which they attempt to do by an unintelligible jargon, which could enlighten no one, and leaves no more favorable impression on the intelligent, than that the poor men had mistaken their disinclination for some industrious employment, for a special call from the Holy Spirit to preach the Gospel. These men deride learning, ridicule the temperance reformation, pour out anathemas on the abolitionists, and defend slavery. Often, if they become the owners of

slaves, they are the most cruel of petty tyrants. If one of them is a young man, or a widower, his sacred office gives him an introduction to ladies of fortune. The more slaves she has, the more attractive her charms.

This evil prevails much in the South—most in S. C. and Georgia and Alabama; and where such a clergy are found, reformation will be found the most hopeless.

Many of our readers remember that one Miller was in this city, last winter, attempting to convince those who attended his lectures, that the present order of the world is to come to an end, and the personal reign of Christ for a thousand years on earth to commence, in 1843. It seems that one of his disciples has recently been preaching this doctrine at Hartford; in consequence of which the following remarks appeared in the last 'Congregational Observer:'

'It is one of the most weighty objections to an uneducated ministry, that men who are constitutionally self-confident, are apt to overloook their utter incompetence to grapple with the difficulties of Biblical interpretation. While they confine themselves to the inculcation of the essential principles of practical Christianity, they move securely. For although their ignorance leads them to discover the fundamental truths of the Gospel in passages which do not contain the most distant allusion to them, and to overlook them where they are to be found, yet they are kept by their general knowledge from fatally misleading their hearers. What they teach is contained in other parts of the word of God, though not in the passages in which they think they discover it. But in respect to subjects on which no light is cast by the current of Sacred Scripture nor by the analogy of the faith, they can hardly fail to be misled and to mislead their credulous followers. Without the materials and the faculty of a critical examination and logical comparison of texts, there are innumerble chances against the truth of their conclusions.

It is lamentable to think of the proneness of mankind to follow such ignorant pretenders to a superior knowledge of the Bible. The puerile lucubrations, we cannot call them reasonings, of Miller, have, it is said, found credulous ears, even in Hartford. The oft exploded conceit of the *personal* reign of Christ on earth, connected with the announcement, that the advent is to take place in about two years from this time, is really believed by some, and hoped for or feared by others!

This state of things is to be regretted the more, because misplaced confidence always leads to scepticism. The proper use of the prophecies is sacrificed to this abuse of them. Mankind come to doubt whether anything can be learned, or good obtained by the study of them. How many of Miller's disciples will be disciples of the Bible in 1844?

RECENT PUBLICATIONS.

Unitarianism a Devotional Faith. By Rev. J. Scott Porter, of Belfast, Ireland. Tract No. 169 of the A. U. A.—just published by the Agents, at 134 Washington street.

The object of this tract is to show that Unitarianism is suited, in an eminent degree, to foster the spirit of devotion.

In the first place, it presents to the mind one distinct and intelligible Being, as the object of devotion. 'Piety requires a definite object.' When the understanding has but confused conceptions of the Being of beings to whom its worship is addressed, the pious sentiments of the soul will be in danger of being dissipated and the fervor of devotion cooled.

In the second place, Unitarianism tends to inspire and foster pure devotion by the views it presents of the *spirituality* of the object of its worship. The remarks of the writer under this head are characterized by great force and beauty.

The third point presented, by which Unitarianism is distinguished as a devotional system, is its accordance with the teachings of nature. 'It brings the world of creation and that of redemption into complete harmony.' The whole of this portion of the tract breaths a delightful spirit and cannot be read without moving the heart.

In the fourth place, Unitarianism tends to cherish devotion by the representation it makes of God as a Father, whose love is universal.

Lastly, Unitarianism possesses an advantage over other systems in its devotional tendency by reason of the 'unrivalled supremacy' it claims for the Deity, in the heart and affections of the worshipper.

The writer concludes with a strong appeal to the professors of that faith, whose superior devotional tendency he has endeavored to show, to live up to the obligations which such a faith imposes, and to cultivate the sentiments of a pure, fervent piety by private, family, and public prayer.

We have no hesitation in pronouncing this tract an excellent tract; and we hope it will have a wide circulation.

ANDOVER THEOLOGICAL SEMINARY.

The following was the order of exercises at the 33d Anniversary of this Institution on the 1st inst.

1. Is the Doctrine of the Resurrection taught in the Old Testament? Rasselas L. Sears (U. C.,) *Bristol, N. Y*
2. The Poetry of Nahum. E. Moulton Porter (H. U.,) *Roxbury.*
3. The Utility of the Syriac Language and Literature in the Interpretation of the Bible. R. D. C. Robbins (M. C.,) *Townshend, Vt.*
4. What is the meaning of the formula: *Baptizein eis to onoma tinos?* J. R. Brown (Y. C.,) *Stonington, Ct.*
5. Exegesis of Is. 6: 9, 10. William Murdock (A. C.,) *Rutland.*
6. In what sense can the Gospel be said to have 'brought life and immortality to light,' if they were already revealed in the Old Testament? J. R. Keiser (P. C.,) *Waynesboro' Va.*
7. In what language was the Gospel of Matthew originally written? Samuel C. Damon (A. C.,) *Holden.*
8. What is the *ultimate* appeal, in all cases of reasonings from the Scriptures? M. Gould (B. C.,) *Wilton, Me.*
9. Meaning of the first, second, and third heaven, as exhibited in the Scriptures. J. Holmes (D. C.,) *Londonderry, N. H.*
10. Exegesis of Heb. 2: 48. L. Farnum (D. C.,) *Concord, N. H.*
11. Exegesis of 1 Cor. 3: 21—23. T. E. Turner (O. I.,) *Gilbertsville, N. Y.*
12. Moral Excellence. Moses K. Cross (A. C.,) *North Danvers.*
13. The Harmony of divine truth. Whitman Peck (Y. C.,) *Greenwich, Ct.*
14. The nature of heavenly blessedness. Thomas A. Farley (A. C.,) *Hollis, N. H.*
15. Man's obligation to be holy. Henry L. Hammond (O. C. I.,) *Union City, Mich.*
16. Mysteries in Religion. Isaac Jennison (Y. C.,) *New Haven, Ct.*
17. Conscience not always a safe guide. Elijah W. Tucker (B. U.,) *Milton.*
18. The Nature of the Atonement. Edwin S. Wright (U. C.,) *Woodstock, Vt.*
19. Pelagianism. Richard T. Searle (U. C.,) *Georgetown.*
20. Unitarianism. Theodore J. Clark (W. C.,) *Northampton.*
21. Objections to the plenary inspiration of the Scriptures. Anson McCloud (Y. C.,) *Hartland, Ct.*
22. The guilt of sin not destroyed by the fact that God overrules it for good. William M. Birchard (Y. C.,) *Lebanon, Ct.*
23. The first and great command. Thomas Laurie (I. C.,) *Jacksonville, Ill.*
24. The social benefits of the ministry. Robert Atkinson, *New York City.*
25. Modesty as the effect of piety in the Preacher. Charles Peabody (W. C.,) *Springfield.*
26. Effects of a Preacher's private character on his public administrations. Henry Kingsley (M. C.,) *Brandon, Vt.*
27. The influence of incorrect views of the will on preaching. Geo. W. Cleaveland (B. C.,) *Salem.*
28. Ultra-conservatism in the Church. William Walker (A. C., *Greensboro' Vt.*
29. Radicalism in the Church. John K. Lord (D. C.,) *Hanover, N. H.*
30. The Influence of the Ministry on National Literature. George Lyman (A. C.,) *Easthampton.*
31. The Cost of Truth. Lewis F. Clark (A. C.,) *Southampton.*
32. The New England mind free. Robert C. Learned (Y. C.,) *New London Ct.*
33. The Virtues in a Pastor. Benjamin F. Hosford (D. C.,) *Thetford, Vt.*
34. The primitive Clergy of New England. David Coggin (D. C.,) *Tewksbury.*
35. Latimer as a Preacher. William H. Conkey (M. C.,) *New Haven, Vt.*
36. Irenaeus. Charles Kellogg (N. Y. U.,) *New York City.*
37. When did Popery commence? William H. Sheldon (Y. C.,) *Southampton.*
38. Sincerity in the Preacher. George B. Rowell (A. C.,) *Cornish N. H.*
39. The influence of missions on the pulpit. John C. Smith (M. C.,) *Williamstown, Vt.*
40. Old Heresies under new names. Joseph A. Canfield (O. I.,) *Saybrook, Ct.*
41. The Influence of faith on delivery. Isaac G. Duryee (U. C.,) *Schenectady, N. Y.*
42. The Scotch Martyrs. David Gibbs (D. C.,) *Banff, Scotland.*
43. Imagination as an element of power in the Preacher. William W. Woodworth (Y. C.,) *New Haven, Ct.*
44. Paul as a practical Preacher. Aaron G. Pease (V. U.,) *Charlotte, Vt.*
45. The Pastor's Death-bed. George T. Dole (Y. C.,) *Byfield.*
46. The Christian Scholar. John Humphrey (A. C.,) *Amherst.*

Nos. 5, 6, 7, 8, 9, 10, 11, 13, 15, 16, 18, 24, 26, 28, 29, 30, 35, 36, 37, 38, 40, 42 and 44 were excused. The exercises were generally interesting. Some things were said which excited surprise. The first speaker contended that the resurrection of the body is 'clearly proved' in the Old Testament, and that 'the future life of the body' was, from the days of Job, believed by the Jews. The text, *I know that my Redeemer liveth*, and the vision of dry bones, proved this. One young gentleman affirmed that there is no such thing as a natural conscience, worthy of any reliance, without the light of the Bible, and that St. Paul, who thought that he *ought* to persecute the early Christians, 'had no *right* to have such a conscience as he had.' I knew not which most to admire, the exegesis or the metaphysics. The gentleman whose subject was 'Unitarianism,' had two arguments to prove that this system of theology must soon pass away. One was that it excludes every thing which touches the deep springs of the religious life. For example, it cannot produce genuine humility, because it denies the humbling doctrine of innate hereditary depravity—just as if man*can* be humble on account of what he shares with the whole race and shares through no transgression of his own. The other was that it weakens the authority of divine revelation. For the same reason that you deny the Trinity, you may deny the doctrine of Regeneration and the Atonement, and the whole will soon fall down when the keystone is taken away. He quoted Prof. Stuart's prophecy that Unitarianism *would* lead to Infidelity, and in proof of its fulfilment he cited many obnoxious sentences in the late sermon of Mr Parker. He concluded by remarking that 'a system which leads to such results may well be called *Transient* Christianity.' The gentleman's last argument afforded me some satisfaction, as I thought that the logic of it required that the arch of Calvinism should fall in due time, and I did not perceive that it threatened any thing worse. One thing he said, however, which ought not to pass without notice. After quoting Mr Parker's sermon pretty freely, he said that these sentiments had been received by Unitarians '*without rebuke*.' In the reading room of the Institution I saw the back numbers of the Register, and the last number of the Register, and the last number of the Examiner. It was not then for want of means of knowing the truth that the above statement was made. I felt grieved that he uttered, and that the Professors permitted him to utter, a deliberate falsehood. However, let these things pass. Several of the exercises appeared to me to indicate much ability. Nos. 27, 32, 33, and 46 were especially interesting. They showed maturity, manliness and independence of thought. So large a number, drilled together for three years in the art of speaking, necessarily acquire similar habits of delivery. Most of these young men spoke on the same pitch of voice, and with the same general action; so that one grew weary of the exhibition as if it was one long address on 23 different subjects. It is clear, however, that, in the matter of a direct, concrete, popular and forcible style of writing, other Institutions may learn much from Andover.

VIATOR.

First Quarterly Report of the Auditor of the Washington Total Abstinence Society, with the Addr ess of the President. Boston: 1841.

We have read this pamphlet of sixteen pages with mingled feelings of wonder, joy and gratitude, which we could not, if we would, express. It gives an account of a moral reform, which, considering the time it has been in progress and the results it has produced, connected with the means that have been used, has no parallel in the annals of the world. God speed the noble enterprise, till every drunkard becomes a sober and useful citizen, and all dram shops shall be closed for the want of customers.

Mr Holbrook, the President, informs us in his Address, that the Washington Total Abstinence Society was organized on the 25th of April 1841. During the first week their pledge received 218 names; and in a fortnight the number was increased to 400. At the end of three months, the Society had about 4000 members. Nor is is this all. The President goes on to say;

'Families in all directiohs were assisted—children sent to school—decently clad—employment obtained for the husband, the countenance of the wife assumed a cheerful and pleasing aspect; landlords grew easy, and in fact every thing relating to the circumstances of the reformed inebriate undergoing a complete change for the better—and as though Heaven had decreed on our side, the whole community was with us in co-operation, and even those from whom we had every reason to expect some opposition, were and are now the silent but astonished beholders of that which almost lead them to distrust their own senses—to see a man who, for twenty years and perhaps more, has been in the habit of spending from twenty-five to thirty cents per day for drink, become suddenly sober—a total abstinence man, and not only an astonishment to the vender of rum, but to his own family. Now the husband and father enters his dwelling with an armful of chips, a basket of provision, and some little present for the children, and all are happy to see him—his domicil is a place of comfort and rest—when before his reform his very appearance caused all to flee before him—his noise and brawling disturbed the neighborhood, and probably sent him to the House of Correction.'

But do all hold out who sign the pledge? The President answers—

'No—some (and be assured the number is very small) go back to drinking again; but as soon as it is known to any of the Society that this is the case, the backslider is waited upon by some friend, who seldom fails to induce him to sign the pledge again, and commence anew—and then the fact of his having violated the pledge fills him with shame and repentance, and is the means of his adhering more rigidly to it—sometimes reports are circulated by enemies that such and such men have been seen drinking—these reports are always inquired into immediately, so that the reputation of the man may not suffer—and if found to be false, and originating from his having been seen in a place where alcohol was sold, these false stories often operate as cautions to shun even the appearance of evil—and among the hardest cases of reform from drunkenness which have come within our sphere—we have found that the very man who, a few weeks ago, would go reeling through the streets in a state of beastly intoxication, filthy, miserable, wholly regardless of character or any thing else that pertained to a man, and would finally crawl into some filthy hole for the night, or perhaps lie in the gutter,—this man when reformed is as tenacious of his character as though he had never been degraded—he feels that now he is a man—he sees from whence he was taken, and rejoices in the victory. And it seems as though a general renovation had taken place—his first business is to get clear of his filthy rags, and if he has a family his first desire is to make them comfortable, which he very soon can accomplish by applying to our Committee of Relief, who immediately look into his wants, and render him all the aid in their power. 'Tis true, our means are small, and therefore we must deal out sparingly, and with discretion. We have furnished a large amount of clothing to those who have been entirely destitute of any thing but what they stood in, and that so filthy that it was necessary before they could put on any thing clean, to go and strip themselves and thoroughly wash their bodies, and the next thing to look to was the family; (if a group of miserable half starved beings could be called a family)—here was misery in the extreme, which can only be known by those who have witnessed the drunkard's home and its attendant wretchedness. A disposition to obtain employment immediately follows a reform—the old faculty and genius that has so long lain steeped in rum now begins to dawn again—give him tools and stock and away he goes rejoicing. Now, on a Sabbath day, he is seen walking to some place of worship with his wife, and she with joy and gladness in her heart, ceases not to return thanks to God for the unexpected reformation. If we were to go into detail we should swell this address into tediousness.'

As to the Society's mode of operation, something further may be learned from what the President remarks in another place;

'A note is left at Marlboro' Chapel, from a wife, stating that her husband has been a drunkard for a umber of years—she requests some of our Society to call at his residence—one or two are immediately selected, they go, and at last find the *place*—and oh, what a place—just such a place as we should expect to find, a drunkard's home—the picture is generally the same. In all cases poverty and wretchedness in the extreme are depicted in every countenance—the wife miserable and baggard, the children in mostcases ragged and pale. No furniture, no provisions, no clothing, but all around is filth and misery; this, you may rely upon, is no exaggeration. I have witnessed scenes, if possible, much worse than have been described. The visitor enters and commences his work by inquiring the cause of so much poverty—in some cases the woman bursts into tears and then tells of better days, before her husband became a drunkard—the hand of friendship is extended to the miserable husband—the pledge is introduced—the blessing, the happiness and peace, which will follow if the pledge of Total Abstinence is signed and kept, are held out—hope lightens up the eye—the pledge is signed—relief is brought—employment is sought and obtained—another tenement is provided—articles of furniture are furnished—clothing for the man and his whole family are immediately supplied, and everything assumes a new aspect—then to hear the gratitude of the poor reformed inebriate, how thankful he is to the kind friend who first induced him to become a sober man, is truly affecting. This is only a faint sketch of some of the scenes I have witnessed in the early part of our labor, and this is the method adopted by the Washington Total Abstinence Society for reclaiming the apparently lost drunkard who has a family—the young drunkard must be treated with perfect kindness, and a strong appeal made to his feelings with regard to his throwing himself away while full of youthful vigor; and he, too, when convinced that he can retrieve his lost character, comes up to the pledge and becomes again respectable.'

One quotation more;

'The community should be made acquainted with the fact, that the reformation of one drunkard is of more value to them than they probably appreciate at present. In the first place a public nuisance is abated; for surely such is a drunkard. Next a family is provided for by him on whm the duty should devolve—an acquisition is made to society—you have the skill and the product of the industry of the reformed man, and instead of your having him to support, he assist to support those who are really objects of charity—he is zealously engaged in reforming his fellow inebriates—he becomes a useful member of society in whatever sphere he may move—pays his tax—casts his vote—and is eligible to office.'

The Report of the Auditor of the Society, Mr Wade, we give entire on our last page. Let it be carefully perused and seriously pondered by all our readers. As to the fund that is asked for, our citizens, we trust, will not be backward in furnishing it.

TEMPERANCE.

John Hawkins addressed a crowded audience, in the Rev. Dr Jenks' Church, last evening. He spoke for nearly two hours, earnestly, eloquently, and with great effect. Those who flatter themselves that the recent awakening on this important subject, is but an excitement, which will soon subside, had better attend one of these lectures, and they will at once become satisfied that nothing can stay the progress of this glorious work, till it shall have triumphed over rum-makers and rum-sellers, till drunkards shall no more reel through our streets, the objects of pity to the benevolent, of scorn to the unfeeling; till the sufferings and crime, consequent on this debasing habit, is no more known among us. Then will the waves of opposition subside, *but not till then.*

In Church street, the Washingtonians had a large and enthusiastic audience. Let these meetings be kept up, and in less than one year Boston will be purified.—*Morning Star.*

OBITUARY.

[From the National Intelligencer.]

In Raleigh, N. C., on Tuesday, August 24, JOSEPH GALES, father of one of the editors of this paper, and of the wife of the other. He had completed his eightieth year on the 4th of February last, and appeared to have, so far as his health and constitution were concerned, the prospect of lengthened years before him; when he was, a few days afterwards, struck with a paralysis, under the effect of which he suffered immediate privation of speech, and has been at length called by his Maker hence to a better and a brighter world. Mr Gales was a native of the village of Eckington, (Derbyshire) in England, and commenced business as a Printer and Book-seller, when of age, at Sheffield, where he establishe!, in 1787, the Sheffield Register. Persecuted on account of his political principles, a ter publishing that popular paper seven years, he emigrated in 1794, with his family, to the United States, spending on his way some months in Germany; arrived at Philadelphia in August, 1795, beginning business as a Printer there, and after a time purchasing from the elder Oswald the establishment of the Independent Gazetteer, which he published for a year, and resold it to Samuel H. Smith, Esq., (afterwards the founder of the National Intelligencer;) emigrated to North Carolina in September, 1799, and there established the Raleigh Register, which he published for forty years, and which is still published by his youngest son, a native of North Carolina, the father having only a year or two ago retired from the concern. During this long life of useful labor, he maintained an enviable reputation for the most blameless purity in private life, for devotedness to public duties, and for enlarged benevolence. His last illness he sustained with that fortitude and meekness becoming the Christian faith, of which he was from his youth upwards a devout professor and follower. Surrounded by his mourning children and grandchildren, he sunk to rest, as a babe to its slumber, in the full hope of waking again to a glorious immortality.

INTELLIGENCE.

Outrageous Proceedings at Kaskaskia, Illinois — The Western papers bring an account of an outrage recently committed at Kaskaskia, Illinois, the county seat of Randolph. On the night of the 12th ult. the house of a Mr Whitehead, a lawyer from St. Louis, was attacked by a disguised party, who assaulted the place with stones, which broke the windows, and some struck Mrs W. and came near killing an infant on the bed. They burst in, and were on the point of seizing Mr W., when some neighbors came to his assistance, and the party fled.—Some of the lawless band were recognized, and six bills of indictment found for burglary, with intent to kill. The party, however, were not intimidated, but went to court, and when it adjourned, as Mr W. was coming out with Judge Breese, they seized upon him, and under the eye of the Judge himself, they beat, knocked down, kicked and trampled upon their victim, until some citizens interfered and rescued him. The cause of this violence and outrage proceeded from the fact that Mr W. was attending Court in his character of attorney, in a suit brought for a colored man who claims to have a legal right to be free; and some persons in Kaskaskia apprehended that if the suit progressed, some of their colored people held as slaves since the expiration of the time, and against legal right, might also sue for and recover their freedom.

Rev. R. R. Gurley arrived at New York on Saturday last, in the ship Gladiator, from London, having been absent from this country several months. His immediate object in visiting England was to communicate with some of the friends of Africa in that country, and endeavor to diffuse among the British people a more correct knowledge of the plans, purposes and success, of the American Colonization Society. He will lay a report of his mission, in due time, before the public.—*Boston Courier.*

Safety of Passengers in Steamboats.—A correspondent of the Boston Journal, writing on this subject, makes the following important and practicable suggestion, among others:

'Each berth should be furnished with an air pillow, with a strong loop or becket in each end. These pillows would be vastly more comfortable than the pillows in use on board of steamers, not one of which is so thick but that a five cent piece can be distinctly felt through it.—Such pillows as I propose, would not cost more than a decently good feather pillow,—and they should be kept inflated from the moment the boat gets to sea; indeed, there can be no necessity for their ever being emptied. Each pillow, two feet long, by eight inches thick, and a foot wide, would support two people, with ease.'

The wisdom and justice and protecting care of the Prussian Government, as manifested in the following statement from the Baltimore Patriot, will be generally felt and acknowledged, especially by parents:

The King of Prussia has just issued a cabinet order, directing that, in future, any foreigner wishing to marry a Prussian subject, within the territories of Prussia, must produce a certificate of the local authorities at home, attesting that, by the laws of such country, the marriage can be contracted, and will be deemed valid there.

Democratic Nomi ation.—There was a full attendance of delegates at the Democratic Convention in Worcester on the 1st inst. We learn that they nominated Hon. Marcus Morton as their candidate for Governor, and Mr Child of Pittsfield, for Lieutenant Governor.—*Daily Advertiser.*

Dane Law Association.—At a meeting of the Alumni of the Law School of Harvard University, on the 25th of August last, Commencement Day, a Society was formed, called the Dane Law Association, and the following gentlemen were chosen officers:

Hon. JOSEPH STORY, President.
Hon. RUFUS CHOATE, Vice President.
Directors: Hon. Simon Greenleaf, Benj. R. Curtis, Esq. Charles Sumner, Esq. George Bemis, Esq. Rich'd H. Dana, Jr. Esq.

—*Daily Advertiser.*

Brown University.—The Annual Commencement at Brown University, in Providence, took place on Wednesday. Thirty-one young gentlemen received the degree of Bachelor of Arts. The degree of D. D. was conferred on the Rev. Alexis Caswell, Professor of Mathematics and Natural Philosophy, in Brown University, and on the Rev. Cyrus Mason, late of this city, Professor of the Evidences of Revealed Rel gion, and of Belles Lettres, in the University of the city of New York.

The Springfield Bridge.—The new Railroad Bridge over the Connecticut river at Springfield, is constructed on a novel plan, exhibiting much rational science and calculation, which, in connexion with its extraordinary length and height, renders it conspicuous among the many artificial curiosities which the progress of science and enterprise has recently brought into view. The length of this bridge is 1300 feet; its height from the surface of the river to the top of the bridge, is near 50 feet. It is built on the straight, cross-brace principle, and rests on six well finished stone piers. One striking peculiarity of this bridge is, that in its entire construction, it has neither mortise nor tenon; the braces are simply abutted against certain cross-chucks which are *ganned* into the caps and sills, and the latter are firmly secured by stout iron bolts which extend vertically from the sills to the caps, passing through both, and terminate in huge screws and nuts to match; thus effectually securing the bridge against the possibility of looseness in its joints. This bridge was projected and constructed by Mr. Howe of Warren, Mass., at an expense of $115,000, including stone work. We shall probably furnish a full length view of this bridge as soon as we can conveniently procure the engraving.—*N. Y. Mechanic.*

Wanted.—Any of our subscribers who can spare any of the following numbers of the current volume of the Christian Register, will do the publisher a favor if they will be so kind as to forward them by mail. Nos. 14, 21, 22, 26, 28, 29, 33, 34, 35.

Mechanics Exhibition.—Preparations are now making on an extensive scale, for the opening on the 20th instant, and the workmen are now engaged in preparing Faneuil and Quincy Halls for the reception of articles, which promise to be more numerous and of higher value than on any former occasion. The whole of Faneuil and Quincy Halls will be occupied this year, which it is estimated will afford ample room for the proper display of all articles offered without the crowding and confusion experienced the last exhibition. The working machinery, a very important and interesting part of the display, occupying the whole of one of the large divisions Quincy Hall, will be driven by a new and powerful Locomotive Steam Engine, built by Messrs. Hinckley Drury & Co. It is to stand in South Market street with connecting belts attached to the wheels, of the machinery in the Hall. Faneuil Hall, and the Great Rotunda in Quincy Hall, will be the grand points of display for useful and important articles. A new bridge, of a novel construction will be errected to connect the two Halls, passing over Market square. Several other important improvements are making, which cannot fail to render this exhibition the most important one ever got up in this country.—*Transcript.*

Strangers from the Old World.—The Greek brig Marco Bozaris (a name dear to freemen in all countries where liberty dwells,) arrived here a few days since from the island of Santarin, in the Archipelago, with a cargo of wine. Her captain, owner and crew are all natives of that island, which belongs to the kingdom of Greece. Mr Joseph Delanta, the Greek gentleman on board, is the owner and supercargo. He speaks Italian, but there are none on board that can understand a word of English. The wines of Santarin, which she has on board, are highly esteemed in the Levant. It is an interesting fact to see merchants from the Grecian Isles come here to this Western hemisphere to trade and traffic. The intercourse of nations is the great leveller of prejudices.—*N. Y. Express.*

Pennsylvania.—The Newark Advertiser says, the iron and coal trade of Pennsylvania is probably immensely greater than most readers suppose. We learn by the late speech of Gen. Irwin, who represents the Huntington District in Congress, that there are in Pennsylvania 210 furnaces in operation, producing 98,350 tons pig metal, and forges and rolling mills producing about 70,000 tons bar iron annually, employing 15,000 workmen, using one million cords of wood, and consuming annually upwards of one million bushels of wheat, two millions rye and corn, and twelve millions pounds of beef, pork, and other articles, the production of the farmer, the whole amounting to upwards of three millions, and over two millions of merchandize. The coal trade of Pennsylvania has been rapidly increasing, and in 1840 it is set down at 845,000 tons, which in value is probably quite equal to that of iron, and employs quite as many laborers, and in consumption of agricultural and other productions about the same.

***The Treasurer of the Evangelical Missionary Society acknowledges the receipt of $26,25 from Lancaster, and of $16,00 from Bolton.

In a late Register, the sum acknowledged from Providence was misprinted $34; it should have been $54.—Eight dollars have since been added to it, and two to the contribution from New Bedford.

SUNDAY SCHOOL SOCIETY.—The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Quincy Sunday School, (Rev. Mr Lunt's) to constitute their Superintendent, CALEB GILL, Jr., Esq., a Life member of the Society.

UNION PASTORAL ASSOCIATION—Will hold its next regular meeting at the house af Rev Geo. W. Wells in Groton, on Tuesday, Sept. 14.

SAMUEL OSGOOD, *Secretary.*

MARRIAGES.

In this city, on Thursday last, by Rev. Chandler Robbins, Mr Samuel Daugherty, to Miss Caroline C. Vannevar.

At Cambridge, 5th inst, by the Rev Mr Newell Mr Joseph A. Willard to Miss Penelope, youngest daughter of the late Peter Cochran, Esq, of Watertown.

At Salem, on Monday morning, by Rev Dr Brazer, Augustus D. Berry, Esq, of Nashville, Tenn., to Miss Mary A., second daughter of P. J. Farnham, Esq, of S.

At Brookline, on Tuesday morning, in the First Congregational Church, by the Rev Dr Peirce, Henry V. Poor Esq, of Bangor, to Mary W., youngest daughter of Rev Dr P.

In Augusta, Me. 31st ult. Rev Sylvester Judd to Miss Jane Elizabeth, daughter of Hon. Ruel Williams.

DEATHS.

In this city, on Thursday evening, Tasker H. Sweet, Esq. 46.

On Sunday last, Mrs Elizabeth Cunningham, 60.

On the 3d inst, Mrs Elizabeth Fisher, 75, formerly of Sharon.

In Charlestown, 3d instant, Catherine C., daughter of Mr T. M. Cutter, 7 months.

In Sachem's Head, Conn. 2d instant, Robert Sedgwick, Esq. long an eminent Member of the Bar of N. Y. city. His remains will be taken to Stockbridge, Mass. for interment.

In Cabotville, 5th inst., Hannah Eddy, youngest daughter of Luke Bemis, Jr. Esq.

FRANKLIN FEMALE ACADEMY.

The Fall Quarter will begin October 6th.

THE Trustees of this institution have the pleasure to recommend the Instructress, Miss MARY E. KENDALL, to public patronage, as one who has been employed to great acceptance for several years past in some of our best female schools and academies—and in whose literary qualifications, sound judgment and happy tact at government and instruction, they have the highest confidence.

Instruction is given in Latin, French and Algebra, in addition to all other branches usually taught in similar seminaries. Tuition in all English branches, $5. Foreign Languages, $6. Board from $1,75 to $2, including washing. In behalf of the Trustees,

s11 WILKES ALLEN.

ENGLISH BOOKS—Per Britannia—Just received at TICKNOR'S, corner of Washington and School streets: Ryan's Philosophy of Marriage, in its social, moral and physical relations, 3d edition—The Indicator and the Companion, a miscellaney for the fields and fireside, by Leigh Hunt—Coleridge's Table Talk, a new edition—Dibbin's Songs, Naval and National, with a Memoir and Abbenda, with Sketches by Crukshank—The Surgeon's Vade Mecum, by Robert Druitt, 2d edition, illustrated with 50 engravings—Lectures on the Eye, by John Morgan, F. L. S., Surgeon to Guy's Hospital and Lecturer on Surgery at that institute, with colored plates—A Treatise on the Steam Engine, from the 7th edition of Encyclopedia Britannica, by John Scott Russell, M. A. F. R. S. E.—A Treatise on Steam and Steam navigation, by the same author—The Retrospect of Practical Medicine, being a half-yearly journal, containing a retrospective view of every discovery and practical improvement in the Medical Sciences, edited by W. Braithwait, M. R. C. S., 2d edition—The Cricketer's Hand Book, containing the origin of the game, directions for bowling, striking, and placing the players and laws, &c., new edition—The Ladie's Hand Book of Flowers—Morrison's Mental Diseases—Jacobs on Insanity—Lectures at Home, by Maria Hack, 2d edition—Evenings with the Chroniclers, or Uncle Rupert's Tales of Chivalry, by R M Evans, author of 'True Tales of the Olden Time'—The Holiday Book, or Educator, being a treasury of knowledge, with 200 illustrations, by Wm. Martin, author of the Parlor Book, &c.—Parliamentary Bank Reports—The Park and the Forest, by J D Harding, being a collection of beautiful drawings, 1 vol. folio—Harding's Drawing Book for the year 1841—Studies in Sepia, partly original and partly selected, &c. &c. s11

MR WARE'S NEW WORK.—Julian, or scenes in India, by the author of letters from Palmyra and Rome, 2 vols. Just published and for sale by

s11 J. MUNROE & CO, 134 Washington st.

MEDITATIONS FOR THE SICK.—Meditations for the Sick, by Jonathan Cole, 18mo—published by JAMES MUNROE & CO,

s11 134 Washington st.

THE CHURCH, by Dr Channing.—The Church; a discourse delivered in the first Congregational Unitarian Church of Philadelphia, Sunday, May 30, 1841, by W E Channing—just published by

s11 J MUNROE & CO, 134 Washington st.

CLOTHS, CASSIMERES AND VESTINGS.—The subscribers are now receiving their fall supply of WOOLLEN GOODS, which will be offered at the lowest prices. Our amount will comprise superfine, fine and low priced Cloths and Cassimeres, together with a general assortment of Vestings, Tailors trimmings, &c. Our mode of doing business (one price only) is such as to commend itself to all persons who wish to purchase their Goods at a fair price, and particularly those who do not rely on their own judgement in the selection of Dry Goods.

Just received, a lot of stout Cassimeres, of a good quality, suitable for boys wear, which will be sold at the low price of $1,00 per yard.

Constantly on hand, a general assortment of brown and bleeched Shirtings and Shirtings.

s11 KIMBALL & PHELPS, 28 Washington st.

NEW ENGLISH BOOKS, *by the Britannia.*—Burke's Peerage and Baronetage of the British Empire, 7th edition; Johnson on Fertilizers, 1 vol 8 vo; a Concise System of Mathematics, by Alexander Ingram; the Connexion of the Physical Sciences, by Mary Somerville; Memoirs of the Life of John Law of Lauriston, by John Philip Wood, Esq; Fly Fishet's Text Book, by Theophilus South, Gent.; Letters of Horace Walpole, Earl of Oxford, 6 vols 8vo; an Epitome, Historical and Statistical descriptive of the Royal Naval Service of England, by E Miles and Lieut Lawford Miles, R N., with engravings and illustrations; the Surgeon's Vade-Mecum, by Robert Druitt; D'Aubigne's History of the Reformation in the 16th century, translated from the French by Walter K Kelly, B A. part 1—Dictionary of Greek and Romon Antiquities, sections 1 and 2—Cyclopædia of Practical Medicine, edited by John Forbes, M D, Alexander Tweedie and John Conolly, 4 vols 8vo.

This day received by LITTLE & BROWN,

s11 112 Washington street.

JUST PUBLISHED, by OTIS CLAPP, 10 School street, the New Jerusalem Magazine, September, 1841. Contents—Discourse from John, vi. 15, by Holland Weeks—Memory, an Essay—Dissertations on the Regenerate Life—Letters of Rev Wm Hill to Rev John Hargrove—State of the New Church in Scotland—Intelligence from the Cape of Good Hope—Letters of Mr Joseph Hiller to Mr Hargrove—Doctrine from the Literal Sense of the Word—Swedenborg's Adversaria on Numbers—Intelligence, &c. s11

JUST PUBLISHED, the American Eclectic, or selections from the periodical literature of all Foreign countries, volume 2, No. 5, September, 1841. Contents—Review of Hallam's Introduction to the Literature of Europe—from the British and Foreign Review—concluded; a Biographical Sketch of M. Guizot, by the Junior Editor, the State of Souls—translated from an article of M. Guizot in the Revue Francais, by the Junior Editor; History and Literature of the Samaritans, by Elihu Burritt, A. M; Parsees in England, Introductory Note, from the Asiatic Journal; German Periodicals, translated from the Deutsche Vierteljahrs Schrift, by the Junior Editor; the Ancient Egyptians, their manners, customs, trades, arts and manufactures, from the Westminster Review; Chinese Literature; Scandinavian Mythology, by Gustavus Schmidt, Esq.; Whewell's History and Philosophy of the Inductive Sciences; Review of Reviews, the Quarterly Review, June, 1841; Recent Discoveries and Improvements in Science and the Arts, Natural Philosophy; Bibliographical Notices—Great Britain; Select List of Recent Publications—Great Britain. For sale by

s11 WHIPPLE & DAMRELL, 9 Cornhill.

ENGLISH BOOKS.—Just received, a collection of English Sonnets, by R. F. Housman, 12 mo.

A Treatise on the Steam Engine, by J. S. Russell; the Poetical Works of John Keats, 12mo.

The last days of eminent Christians, 12mo; Gray's Elegy, illustrated in elegant binding; Pilgrims Progress, do do do; the Poetry of Flowers, 18mo; Butler's Works, 12mo; Horatii Opera, ed. Doering, second edition, 8mo; Haydn's Dictionary of Dates, 8mo; an Epitome, historical and statistical description of the Royal Naval Service of England, 8mo, plates; Spenser's Faerie Queene, 8mo; Percy's Reliques of Ancient Poetry, 8mo; Whenell's History of the Inductive Sciences, 3vs, 8mo; Whenell's Philosophy of the Inductive Sciences, 2vo; Campbell's British Poets, 8mo. For sale by J. MUNROE & CO, Importers of English Books, 134 Washington st. s11

THEODORE, FROM THE GERMAN.—Theodore, or the Skeptre's Conversion—History of the Culture of a Protestant Clergyman, translated from the German of De Welte, by James F Clarke, 2vo 12mo. Just published, and for sale by J MUNROE & CO,

s11 134 Washington st.

NEW BOOKS.—Park's Pantology, or a systematic survey of human knowledge, proposing a classification of all its branches, and illustrating their history, relations, uses and objects, with a synopsis of their leading facts and principles and a select catalogue of books on all subjects suitable for a Cabinet Library, by Roswell Park, A. M. illustrated with numerous engravings 8vo.

Ten thousand a year, sixth and last volumes, also a cheap edition of the whole work complete in one vol. 8vo.

Coopers last Novel; The Deer-slayer, or the first War Path, by the Author of the Prairie &c &c 2 vols.

Valentine Vox. The Life and Adventures of Valentine Vox the Ventriloquist 8vo, numerous engravings.

Oliver's Phisiology—new edition First lines of Physiology, designed for the use of Students of Medicine by Daniel Oliver, M. D. L. L. D. &c &c.

Buck's Religious Anecdotes, Anecdotes, Religious, moral and entertaining, alphabetically arranged and interspersed with a variety of useful observations, selected by the late Rev Charles Buck.

Animal Magnetism.—Facts in Mesmerism or Animal Magnetism, with reasons for a dispassionate inquiry into it, by Rev C. H. Townshend 12 mo.

Guy Fawkes, a Historical Romance by W. H. Ainsworth 8 vo.

Memoirs of the Queens of England by Agnes Strickland vol. 3, also fresh supply vols. 1 & 2.

Just received by JAMES MUNROE & CO., 134 Washington street. s 4

ANNUALS FOR 1842.—The Gift, a Christmas and New Year's Present for 4842, with

POETRY.

For the Register and Observer.

RUTH AND NAOMI.

BY THOMAS B. REED.

Ruth, i. 16.

Entreat me not, my mother dear,
To leave thee for my lonely home;
Its hearth is desolate and drear,
For it is now my husband's tomb.
Then do not bid me leave thee now,
Thy breast, like mine, is fill'd with pain,
The cloud of grief is on thy brow,
And I would bid thee smile again.

Where'er thou goest I will go,
Tho' strange and far thy land may be,
And whatsoe'er thy weal or wo,
I'll freely share it all with thee.
Thy kin and country shall be mine,
Thy people shall be dear to me,
And on the same pure holy shrine,
I'll lay my offerings with thee.

Whate'er thy fate, it shall be mine;
My hand shall aid, my voice shall cheer;
I'll lay my weary head with thine,
And wipe away the sorrowing tear.
Entreat me not, we will not part;
I'll seek with thee thy native sky,
With soothing words Ill cheer thy heart,
And where thou diest I will die.

New York.

MISCELLANEOUS.

FIRST QUARTERLY REPORT OF THE WASHINGTON TOTAL ABSTINENCE SOCIETY.

In presenting to the public this Report, I would, in the name of the Washington Total Abstinence Society, return their sincere thanks to those who have contributed to the fund for the relief of Reformed Drunkards. From our unnamed friend who sent us two hundred dollars, to the unknown child who enclosed to us twenty-five cents,—to every contributor, whether in a Church contribution or individual gift—to one and all, we offer sincere thanks.

The Society has labored in its uses of the money given, to make such an application of it as would most certainly meet the views of the givers. Our quarter day has arrived, and, according to the promise of the Government of this Society, at its formation, that every dollar bestowed on us should be accounted for, I trust that I, as their chosen organ, shall make such a report as will satisfy them with the past, and secure their aid for the future. The Treasurer's account has undergone a strict examination—is found to be correct, and stands thus:—

Received into the Treasury, at various times and places,	$603 71
Donations from various individuals,	132 50
Received from Dr Channing, Trustee of Asylum Fund,	1680 00
Received from Chairman of Delegating Committee,	124 00
" " Miscellaneous sources,	34 09
	$2,574 30
Paid out, for board and lodging various members unable to furnish themselves,	$603 77
Paid out for clothing for the destitute,	773 70
" " " Relief to families, individuals, various miscellaneous charges, &c., &c.,	946 12
Loans to destitute individuals, by way of relief, where there was a prospect of its being eventually returned,	213 51
Balance now in the Treasury,	37 20
	$2,574 30

In addition to the above, the Society has received one barrel of Pork, four Hams, a considerable quantity of second-hand clothing: all of which has been bestowed on the unfortunate inebriate and his family. It will be seen that about two thirds of the sum expended was received from Dr Channing, Trustee of Donations for an Ayslum. When the public were solicited for aid to found a temporary Asylum, it was contemplated to take a house, furnish it, hire suitable persons to conduct it, and supply every thing needful for the comfort of the inebriate. After *much* thought, *various* calculations being made, it was found to be the cheapest and *best* course to pursue the system of boarding out those who might be thrown upon their hands, and thus save the expense of house-rent, furniture, keeper, and help in the house, fuel, and many other heavy expenses. They accordingly selected three good boarding-houses, kept by discreet members of the Society, who have thus far given entire satisfaction: charging no more than the actual time the boarders have remained. On another account, additional advantages arise from adopting this plan: those boarded, knew full well that each week took from the Society a *specific* sum for them personally; consequently they were more inclined to support themselves than they would have been if the Society had a house of their own. They therefore adopted the plan of boarding out single persons, and assisting the inebriate and his family who had homes, trusting in this way to carry out fully, on the cheapest scale, the views of the donors to the Asylum. In addition to not less than one hundred and fifty persons boarded out, two hundred and fifty families have been more or less benefitted. Families the most wretched, have been made comfortable by our exertions—many families that were scattered, have been re-united—fathers, sons and brothers, have been taken from the Houses of Correction and Industry, from the dramshops, and from the lowest places of degradation, restored and brought back again under the same roof,—made happy, industrious and temperate,—once more to eat at the same table—once more to join and offer up at the same family altar, thanksgivings and praise to Almighty God for this great deliverance.

Our Society at present, numbers about 4000 members. Suppose one third to be heads of families, each family consisting of 5 persons, you have in all 9332 persons. We have expended $2537, a fraction over 27 cents each person, for three months. This is a very low estimate of the number, as no doubt remains but one half are heads of families. In this case, you would have 12,000 persons; then it would be but a fraction over 21 cents each person. Truly they have been redeemed at a cheap rate; at a less sum than it would have cost the 4000 *signers* for intoxicating drinks for one day, setting aside all the misery, loss of time, expenses to the city, &c. Supposing 2000 out of the number have added to the common stock ten cents only per day, in consequence of temperance, and you have for the ninety days past $18,000—the same ratio in one year you would have 37,328 persons, over 40 per cent. of the whole population, at an expense of $10,148—being a net gain to *common stock* of nearly $62,000 per annum. Suppose 3000 only out of the 12,000 have been a burden to Society, you are relieved of that, and a further sum of not less than $1500 paid into your city Treasury from taxes received from those who have not heretofore paid any. The expenses of your Jail, House of Correction, House of Industry, Insane Hospital, House of Reformation, Police and Municipal Courts, City Police, Night-Watch, and other enormous expenses, reduced at once, and to continue so—your property and persons will be more safe, your insurance less, the expenses of Fire Departments will be reduced, in consequence of fires being lessened, caused by the incendiary or by careless intoxicated persons;—petty larceny will be hardly known among us,—on the contrary, families will be happier, children better instructed and clad, your property trusted out be safer, your houses of worship better attended;—in fine, Intelligence, Industry, Virtue, Temperance, and Religion, will be triumphant; and all this at what cost? None, I answer; on the contrary, our gain is happiness, and $62,000 per annum. The more I look into the subject, the more I am astonished. Who is there among us, of whatever grade or situation in society, from the highest to the very lowest, who views it in whatever light he pleases, can say, I have no interest in the matter—but, on the contrary, is constrained to say, I have—we all have the deepest interest in it—the work MUST and SHALL go on;—and when Bostonians use these words—'*must and shall*,' the work is sure to be done, and that quickly.

Since this Society went into operation, the Delegating Committee have sent out two hundred and seventeen Delegations to one hundred and sixty towns in Massachusetts, New Hampshire, Maine, Vermont and Rhode Island, with wonderful success. Societies have been formed in all directions, the impetus being given here. Some of those towns where we have formed societies, are now sending out their delegates. The whole country is now alive to the subject—its good effects are just begun to be seen and felt; not a day passes but delegates are sent for to this Society—so numerous have been the calls, that in a great number of instances they have to be laid over to a future time. It is acknowledged on all sides, that no people like ours (*although unlearned*,) could create such a *wonderful* interest in the all-absorbing cause. Delegates are sent out freely from this Society, and, in a great many instances, at a *heavy loss*; yet, as a *whole*, the committee have more than met their expenses, and paid a surplus into the Treasury. Proceeding as the committee has, in bringing out new speakers and sending them abroad, and carrying the work rapidly forward, in one short year the whole of the Northern States will be completely revolutionized. Forming societies in a circuit of twenty or thirty miles all around us, has had a powerful effect in this city—the rumseller here gets now but little help from strangers within a circuit of thirty miles, and, ere long, for want of patronage, must seek some more useful employment. The labor of this committee is arduous, but it is the main spring in the work. As a proof of the good effects of the work, two delegates, on one single day, in a neighboring town, took 194 pledges—two others, in ten days, took 1015 names, and formed three new societies—two others, in the same time, took 1125 names.

There is no doubt that at least 50,000 persons have signed the pledge in the different towns that our delegates have visited. Where Societies were already formed, a more lively interest was created, new signers obtained from those who had been inebriates, and thus a new energy imparted. Where Societies had not before existed, new societies were formed. Taking the same average in the country as in the city, you have 116,664 persons, adding the city 9332—making a total of 125,996 persons, at a cost of $2537, a fraction over 2 cts. each person—less than the price of *one* glass of grog.

I take this opportunity, in the name, and in behalf of this Society, of tendering to the Justices and Clerks of the Police Court, my hearty thanks for their kindness in affording (as far as consistent with duty,) every facility to our members in their attempts to rescue and bring back to the paths of temperance, the *poor, forsaken, broken-hearted* Drunkard, who came under their cognizance. Many, very many, have been taken from this court and restored to their families and friends, who do not appear in the Reports from the Houses of Correction and Industry. Thus it will be seen that a heavy expense has been saved to the City, and many a person has been brought back to usefulness, unknown to the public.

In a letter to me, from Capt. Charles Robbins, master of the House of Correction, he says, 'in May, 1840, 32 persons were committed for drunkenness: in June, 1840, 46 persons: in July, 1840, 55 persons: in May, 1841, 32 persons: in June, 1841, 17 persons: in July, 1841, 26 persons: making a difference in those three months only, of 58 persons. This shows at once, the beneficial effects of the Society's movements.

Capt. Chandler, Superintendent of the House of Industry, in a letter to me of July 27th says—'Eight persons have been discharged from this house, for the purpose of joining your Society. About thirty men and women, with their children, who have taken the Catholic temperance pledge, most of whom were considered *confirmed* drunkards, and had been so for many years, not *one* of them has returned on account of a renewal of former habits of intoxication.' Thus it will be seen that our Catholic brethren have formed a most excellent society, and are heart and hand with us in endeavoring to drive from this land of their adoption, a tyrant far more potent, and whose chains are more galling to wear than any oppressor has as yet been able to forge and bind upon their native country. May God bless them in the noble work; let it be our endeavor to emulate their zeal, and rival their exertions in this sacred cause. In the same letter, Capt. Chandler says—'It is my opinion that the temperance movements (which appear to be conducted upon CORRECT PRINCIPLES,) with the blessing of of God, *have prevented* many from coming here, who otherwise *must have* come, had there been no *unusual exertion by the friends* of the inebriate in their behalf.'

As a further proof of the beneficial effects produced by the movements of this Society, I subjoin the following returns, politely furnished by Artemas Simonds, Esq. Director of the House of Industry. 'Inmates admitted to the House of Industry during the months of May, June and July, for the five years past:—in 1837, 301; 1838, 237; 1839, 212; 1840, 252; whole amount, 1011; average, 253. In 1841, 210; showing a falling off of 43 admissions this year, as compared with the average of four preceding years. The number of inmates in the House, August 1, for five years past, has been as follows: in 1837, 540; 1838, 557; 1839, 497; 1840, 519; whole amount, 2113; average, 528; in 1841, 502; showing a falling off of 26 this year, as compared with the average of four preceding years, notwithstanding an increase of some ten to fifteen per cent. in the population.'

Capt. Barry, captain of the City Watch, in a letter, says:—In the months of May, 1840, and May, 1841, the number of drunkards brought in by the watch, was about the same. In June, 1840, *eighty-eight drunkards* were brought in: in June, 1841, *forty-four drunkards*—exactly one half the number. The number in July, 1341, average about the same, one half the number of July, 1840.' He says 'the temperance movement among the sons of Erin, had a perceptible influence: it could be plainly seen that there was a change for the better. But after the Washington Total Abstinence Society had got fairly under way the change was very great. I consider it in a great measure owing to the *very active* part the Washington Total Abstinence Society have taken in the cause of Temperance.' Thus far the labors of the Society have been experimental. And has not the experiment admirably succeeded? The answer is in this Report. In making an experiment on such a scale much money has been needed and much expended. Almost all which has been subscribed as herein stated has been used. The Treasury is empty, and a great work remains to be done. The Society is most anxious to continue its labors, and that it may do so it now makes its appeal to the whole public for such sufficient and permanent aid as will enable it to continue its operations. Much money is wanted—a Fund must now be raised by subscription, in some way, and placed in good hands. The income alone, if sufficient for the purposes of the Society, to be disbursed by the Society under such conditions as the contributors shall feel most perfectly satisfied with. The Report shows what saving has been made to the City and State in the lessened demand for the support of paupers and convicts who have been made such by Intemperance. Is it not better, infinitely better, to pay a voluntary tax, a sum subscribed, which shall be applied directly to the prevention, or the immediate and permanent removal of a real moral and physical evil, than by a forced tax, to pay for its indefinite and unrewarded, unthanked support? We make of the drunkard pauper or convict a man again. We labor to give him new interests in life—to make of him a good citizen—a good father—a good husband and son. We seek, by the blessing of God, to accomplish a moral revolution which the ages gone by have never witnessed. But to do such a work we must have means, abundant means; and we now ask for them of those who have wealth and understand its best uses; who have hearts and who have never failed to carry forward the plans of a sure charity, of an enlightened philanthropy, we ask them, to enable us by their noble benefactions to continue and complete our work.

How a fund may best be created we do not, for we cannot particularly indicate; whether there shall be a meeting of citizens to aid in that in which all have an interest, an equal interest; whether the attempt shall be made by new subscriptions, or in whatever way it may be best made; we leave to the public to determine. Most earnestly do we hope and pray, that steps may at once be taken to begin the collection of a Fund which will secure to our cause the permanent support and aid which it deserves and needs. To you sister Cities and Towns that we have visited, and carried the glad tidings of hope, that have seen with your eyes, by our exertions (under God) the restoration of your sons, brothers and fathers to temperance, in gratitude and as a free-will offering to God, we make our appeal to you to come forth and assist to sustain us in this great and arduous work; as ye have freely received, so freely give. Ye ministers of our Divine Master, come forth to the rescue; aid us in our cause; when you ascend the sacred desk for prayer, aid us by your petitions that our strength and means may never fail until the monster is driven from off the earth. Like Aaron of old, take the Censer and put fire therein from off the Altar, put on incense, stand between the people and the plague, and the plague SHALL be *stayed*.

All which is respectfully submitted.

CHARLES WADE, Auditor.

Boston, July 25, 1841.

[From the Common School Journal for September.]

ANNUAL ABSTRACT OF THE MASSACHUSETTS SCHOOL RETURNS FOR THE SCHOOL YEAR 1840-41.

We have the pleasure to announce that the Annual Abstract of the School Returns for the school year 1840-41 is completed, and will soon be transmitted to all the different school committees in the State. Like its predecessors, this volume contains selections from the school committees' reports.

Returns were received from three hundred and four, of the three hundred and seven, towns in the State, and reports from two hundred and ninety-nine. No return was received from Ludlow, in the county of Hampden, nor from Cheshire, or Savoy, in the county of Berkshire. No report was received from Westford, in the county of Middlesex; from Spencer, in the county of Worcester; from Ludlow, in the county of Hampden; from Cheshire, Florida, New Ashford, and Savoy, in the county of Berkshire; nor from Chilmark, in Dukes county. As the law, requiring committees to make reports to their respective towns, and to forward a copy of them for the use of the Board of Education, was passed in 1838, and has been in operation ever since, unaltered; and as its provisions have been transmitted, in one form or another, not less than six times, to the school committees of each town in the State,—a failure, in regard to making a report, and the consequent forfeiture by the town of its distributive share of the income of the State School Fund, must proceed from some other cause than a want of the means of knowledge.

The reports of the school committees were more voluminous than for either of the two preceding years; being equivalent, in the whole, to about two thousand three hundred manuscript letter-paper pages. Of the extraordinary merit of these documents, it is unnecessary to speak. In order, however, to form a due estimate of their character, it should be remembered, that they are not the productions of a few philosophers and scholars, selected or convened, from a widely extended and populous country, whose lives have been devoted to studying the subjects of which they treat. On the contrary, we have a State whose whole population is less than seven hundred and forty thousand, and whose whole area is but seven thousand five hundred square miles. This territory is divided into more than three hundred towns, the inhabitants of each of which elect, from their own numbers, a committee, consisting, ordinarily, of three or five persons, whose duty it is to superintend the schools, and, at the end of the official year, to report their condition to the town. These committees consist of men engaged in all the various avocations of life. It is only, therefore, after considering the limited numbers of the population and the circumscribed territories, whence the reports have emanated, that the talent by which they were prepared, the usefulness of the instruction they communicate, their enlightened forecast, and their signal elevation of moral sentiment, can be adequately appreciated.

The range of subjects discussed in the last reports is somewhat more ample and various than for either of the two preceding years. The topics occupying most space relate to the condition of schoolhouses, as it regards their construction, location, and appurtenances; the diversity of class-books; the lamentable contrast between the real value of the schools, and their value as indicated by the indifference of parents and guardians towards them; irregularity and tardiness in the attendance of the scholars; and the favorable opinions of the committees in regard to the measures now in operation to give expansion and energy to our Common School system. But, as copious selections were made, on these points, in the last two Abstracts, almost every thing pertaining to them has been omitted in the present.

On another class of subjects,—such as the benefits to be derived from a more liberal appropriation of money by the towns,—the last hundred dollars generally doing as much good as the first two or three hundred; the advantages which might be realized from a judicious classification of the scholars,—and, for the accomplishment of the purpose, the establishment of Union Schools, and the separation of the smaller and larger scholars, in all cases where practicable; the paralyzing effect of the private school system upon the paramount interest of the Public Schools; the advantages of apparatus and the school libraries; the superiority of female teaching, for young children, over that of males; the value of thorough instruction, as contrasted with the worthlessness and banefulness of that which is superficial; the introduction of new modes and processes for exciting the interest of children and for communicating knowledge to them; and, above all, the power of a body of well-qualified, well-trained teachers, forthwith to lift the entire mass of the rising generation to a point in intelligence, in manners, in morals, immeasurably higher than that which they now occupy;—on this class of subjects, the reports contained admirable materials for more than double the amount of the selections which have been made from them. But the Editor of this paper, in his capacity of Secretary of the Board of Education, felt debarred from working deeper into this mine, and bringing forth more of its invaluable treasures. For, although the expense of printing the previous Abstracts has been but about a thousand dollars apiece for each edition, yet it is well known that, in one branch of the Legislature, objection has been made to their size, by individuals who did not think their value an equivalent for their cost. Hence the Board deemed it advisable materially to reduce the size of the present volume, whatever might be the value of its contents. In preparing the work, therefore, it was our endeavor faithfully to conform to the wishes of the Board, in regard to the amount of the selections to be made. Yet, knowing, as we think it no arrogance to say we do,—from ample opportunities industriously improved,—the wants of the schools, on the one hand, and, on the other, the fitness of the advice and suggestions contained in the committes' reports to meet those wants, and the welcome and thankfulness with which a far more liberal selection from them would be received by all those who understand our Common School system best and appreciate it highest;—this continual omission, in compliance with the views of the Board, of the excellent material contained in the reports, has demanded from day to day throughout the whole work, the most intrepid self-denial. In consequence of the growing knowledge and interest on this subject, (which no man who has any reputation to care for will now deny,) we believe the time is not far distant, when sordid or parsimonious considerations will cease, in all places, to be brought into competition with those great social and moral truths that concern the highest prosperity of the State; or, if forced into competition, that the latter will infallibly triumph.

From an inspection of the Abstract, it will be seen that, in some instances, the selections are long; in others, short; and, in others still, that no selection has been made. To those committees from whose reports little or nothing has been taken, and to that portion of the public who do not understand the circumstances, perhaps a word of explanation may be proper.

In regard to the first class of cases,—where the selections are long,—nothing need be said; their obvious value is their vindication. The reason for making a brief selection in some instances, and none in others, was twofold. Some of the reports discussed only the subjects of schoolhouses, school books, irregularity of attendance, &c., which belong to the class of omitted topics. In other cases, the reports were little more than statistical; and, of course, the substance of them may be found, in a more compact and convenient form, in the statistical tables. Again, some of the reports were very brief, containing only from ten or twelve lines to a single page, and, of course, not at all fulfilling the requisitions of the statue, whose language is, that the committees shall make a '*detailed* report of the condition of the several Public Schools, in their respective towns, designating particular improvements and defects in the methods or means of education, and stating such facts and suggestions in relation thereto, as, in their opinion, will best promote the interests and increase the usefulness of the schools.' Twenty of the reports consisted of only a single page or less. Indeed, the diversity in the length of the reports was very great, as they ranged from ten lines to sixty pages. The reports from two towns,—not a single line of which would any reader be willing to spare,—were about equal, in extent, to the entire body of reports from a county containing thirty towns. Add to this, the limitation imposed by the Board, in reference to the amount of the selections to be made, and it is hoped that a sufficient justification will be found for the differences of space alloted to the towns, in the volume.

Last year, twenty-five of the reports were printed; this year, thirty-three,—sixteen of which were from the county of Essex. Though the reading of a report, in open town meeting, cannot be otherwise than useful, yet the advantages of distributing to every family in the town, an able and well-written Tract on Common Schools, must be indefinitely greater.

In several towns, during the last year, the committees invited the inhabitants of the respective school districts to assemble, in their schoolhouse or other convenient place, to hear selections from the former Abstracts read, or a lecture delivered, on the *personal* and *immediate* duties of fathers, mothers, and guardians, in respect to their schools. The reports from Gardner and Phillipston, in the county of Worcester, from Canton, in the county of Norfolk, and from Freetown, in the county of Bristol, show the highly-beneficial results with which these measures were rewarded.

On this subject we wish to make a single remark. Let the respective committees ask themselves whether their own minds have not been enlightened and stimulated, whether the horizon of their own views has not been greatly enlarged, in consequence of a more attentive and thorough consideration of the various elements which make up the prosperity of our Common Schools. And if increased attention and knowledge have rendered their own views more practical and judicious, have quickened their interest, and imparted such alacrity to their exertions as nothing else could have done,—why, let them ask, should not the same means produce the same effect upon the minds of others,—especially upon the minds of parents and guardians, on whose co-operation, in the last resort, the success or failure of the whole institution depends? How can the committees, for the current year, better perform their high and responsible duties than by spreading light and wisdom in the paths of their constituents? How, more successfully, can they render all their other labors, at once so little burdensome and so vigorously effective?

An examination of the reports and aggregates contained in the Abstract, will show that a grand advance was made, during the last, over the preceeding year, in regard to all the principal elements which make up the prosperity of the schools.

The school terms were longer; in many large schools, there was a separation of the scholars according to ages and attainments; more female teachers were employed; higher wages were given to both males and females; and the attendance of the scholars bad as it was, was decidedly better than heretofore. The appropriations of the towns, in the form of direct taxes for the support of the schools, exhibit a striking advance over those of any previous year, exceeding that of the last year almost *fourteen thousand dollars*. By mere chance,—yet a fortunate chance,—the last sentence in the body of the volume is one which ought to be so deeply impressed upon the minds of the people of this State as never to be obliterated. It is the closing remark of the report from the town of Nantucket—a remark which that town not only proclaims with its lips, but exemplifies and illustrates by its deeds,—'LET THE KNIFE OF EXCISION BE STAYED WHEN IT WOULD SEVER THE APPROPRIATION FOR THE SUPPORT OF PUBLIC INSTRUCTION.'

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